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**AUTOPEDIA**

# **INSTRUCTIONS ON PERSONAL EDUCATION.**

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**DESIGNED FOR YOUNG MEN.**

**BY**

**JAMES M<sup>c</sup>CRIE, D.D.,**

**AUTHOR OF**

**THE "PRIMAL DISPENSATION;" "JEHOVAH'S NEW-COVENANT LOVE,"  
ETC., ETC.**

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**SECOND EDITION—GREATLY ENLARGED.**

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**LONDON:**

**S. W. PARTRIDGE & CO.**

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**1871.**

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## NOTE TO THE SECOND EDITION.

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A CAREFUL revision of "AUTOPÆDIA" has been made. It is now divided into eleven chapters, one of which—the tenth, "On Secular and Sacred Freedom"—is wholly new, and given because just views on the subject are essential to the promotion and maintenance of the rights and privileges, and to the performance of the proper duties of citizenship. Contents are prefixed to each chapter, and an index to the whole is added. This edition, it is hoped, will be found to have substantial claims on the attention of those for whose benefit it is mainly intended.

Far on in the even of life, and nearing the realities of the world unseen, the author feels called on to urge specially on the young the consideration of the great law that pervades and regulates the domain of mind embodied in the sacred declaration—"For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." How necessary and wise in man to reflect on the probable present and future result of all he thinks, and purposes, and feels, and does. However strong his reluctance, he cannot fail at times to look forward with some solicitude to the termination of his connection with the system that now is, and revolve the phases in which all the *past* shall *then* appear, and anticipate the verdict of conscience on entering within the mysterious veil that precludes the recognition of the destiny of his endless being. Nor ought he to overlook the recorded experience and impressions of those who have finished their course, as some useful and stimulating lessons may be gleaned from them for guidance to the right goal. When Lord Lyttleton—author of "Observations on the Conversion of St. Paul," "Dialogues of the Dead," "History of Henry the Second," &c.—came to the closing scene of his career, he said to his physician, "When I first set out in the world I had friends who endeavoured to shake my belief in the Christian religion. I saw difficulties which

staggered me, but I kept my mind open to conviction. The evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer in the Christian religion. I have made it the rule of my life, and it is the ground of my future hopes. I have erred and sinned ; but I have repented, and never indulged any vicious habit. In politics and public life I made public good the rule of my conduct. I never gave counsels which I did not at the time think best. I have seen that I was sometimes in the wrong ; but I did not err designedly. I have endeavoured in private life to do all the good in my power, and never for a moment could indulge malicious or unjust designs upon any person whatsoever." When Lord and Lady Valentia came to see his Lordship, he gave them his solemn benediction, and said, "Be good, be virtuous, my lord ; you must come to this." A greater and wiser than Lyttleton has thus enjoined, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say I have no pleasure in them ;" and, as the result of his long and varied experience in the search of happiness from the objects which here attract, as power, riches, honour, knowledge, magnificence, and pleasure ; and which are earnestly, though vainly, confided in as fitted to promote it, has said with awing solemnity, "Let us hear the conclusion of the whole matter : Fear God, and keep his commandments ; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

*January 1871.*



It affords me much pleasure to mention the attention given to this Edition, while it was passing through the press, by Mr. GEORGE TROUP, who has been so long connected with our periodical literature ; and the services rendered to me by Mr. MITCHELL, Advocate, Aberdeen, in attending to the arrangements, and the lively interest he has taken in all connected with the Volume.

J. M<sup>c</sup>C.

LUGAR VALE LODGE, COLMONELL,  
*February, 1871.*

*Extracts from some of the Notices of the First Edition are subjoined :—*

“ — The volume is fitted to be of great use to those especially whose education must be for the most part what is called self-education. It is comprehensive, compact, practical. The positions which the author maintains, are built up on a strong foundation of broad and deep principles ; and although the purpose for which the work was originally composed, precluded exhaustive argumentation ; still enough is said to show the kind of reasoning, and clearly to indicate the main lines of argument by which the author's positions are established. The practical counsels are weighty, are expressed with much force and earnestness, and are of great value.

“ We cordially, therefore, recommend the work, and particularly to those for whom it is ‘ designed.’ It is obviously intended as a practical help to those who, without academical advantages, would attain to the higher platform of thought and knowledge. And this end we think it admirably fitted to serve, by the way in which it guides and stimulates thought, and exercises the mind in the treatment of important topics : by the way in which it maps out and connects the subjects to be studied ; by the way in which it presents information, and directs to the sources whence more complete information may be derived.”—*The British and Foreign Evangelical Review*.

“ The reader will find here a piece of solid masonry. Scarcely can the book be opened without rewarding the ‘ young men’ by its discriminating and sympathetic treatment of some of the greatest questions pertaining to the intellect, the conscience, and the life. The solidity of its statements and reasoning is often admirably relieved by incident and poetry. Nor does the lecturer fail to enforce his instructions with the weightiest teachings of Divine Revelation. We hope it will speedily find its way to the shelves of our young men, and become their frequent study.”—*The Nonconformist*.

“ The volume opens with an examination of “ the subject of Education—the Individual Person,” while the education itself is viewed as embracing the spiritual part of human nature, viz., the mind and its constituent powers, and [their connection with the physical system. There is here a lucid, philosophical examination of Judgment, Memory, the Will, and its moral tendencies, Imagination, Conscience, &c. ; Habits, good and bad, and the influence of proper education on human happiness. This is followed by a disquisition on the physical part of human nature—the importance of proper training—with observations on food, exercise, cleanliness, attire, moderation. The second part of

the work discusses the results of right personal education and of its neglect. On all these, and other collateral subjects, our author writes with a familiarity, precision, clearness, and conscious power, entitled to command the respect and attention of our most advanced educationists and philanthropists. With one thing we are specially charmed, viz., that while he can traverse the fields of literature, philosophical, historical, and poetical, and estimate, as few could do, the value of classical works, he never forgets the supremacy of the Bible, or the relation of religious education to man as an immortal being. His criticism of books is unique, and displays an amount of reading and thought rarely found except in those who have devoted their lives to literary pursuits. We would like to see students and young ministers taking example from this experienced and accomplished divine."—*The Original Secession Magazine*.

"He has read extensively, and meditated carefully, on the various topics that pass under review, and presents a digest of the best information, the ablest views, and the soundest criticisms that can be gathered from the whole range of the existing literature in regard to them, and accomplishes this task in the exercise of a strong, clear, discriminating judgment, thorough good taste, the highest moral tone, and the fullest sympathy with whatever concerns the well-being of man in all his relations both to this world and to the next. One thing especially that ought to endear this work to multitudes, and cause its being carefully placed in the hands of young men, is the care and faithfulness with which the author points out, exposes, and guards against the injustice done to religious truth and to religious men in popular and standard works ; so that with the caveats furnished, young men may be profited by the perusal of these productions, without being poisoned by the deadly errors and the malignant assaults upon divine truth, which they contain."—*The Daily Review*.

"Let Dr. M'Crie's book be widely circulated, and duly considered, and it will be gratefully regarded as the standard work on self-education. It has the comprehensiveness and minuteness of principles and views, the pith and point of rules and advices, and the breadth, variety, and freshness of illustrations, that are required. It embraces all the departments of training for man in his entire nature and relations. The intellectual, moral, and religious being of man is vividly represented—its various powers being separately exhibited, and the peculiar means for developing, strengthening, and regulating these, being admirably discussed. There is a vast amount of systematized and valuable information, along with many original and striking views, upon science, literature, philosophy, and theology ; and their application to high human training is fully displayed. The discussion on the fine arts and poetry, is characterised by remarkable force and beauty, subtlety, and eloquence ; and his portraits of the great poets and artists, both ancient and modern, are individualized by a few vigorous strokes and delicate touches. . . . .

"The *physical* training that should be closely attended to, is most luminously and attractively expounded. Dr. M'Crie furnishes an immense amount of orderly and pertinent information, of an anatomical and physiological kind ;



and the reader is enabled to 'know himself,' physically, in order that he may be induced and helped to take due care of his physical self. . . . The brain, the heart, the lungs, the intestines, the bones, the muscles, the nerves and the skin, along with their special functions, are described with equal force and accuracy. The necessity of temperance, exercise, and thorough cleanliness, for maintaining the physical constitution in full vigour, is admirably shown ; and the late Dr. Andrew Combe never wrote on this subject more effectively, . . . . Among the many great books that are praised and recommended to study, the Bible, as alone divine, infallible, and demanding entire faith and obedience, is constantly held up, and its claims are never suppressed or altered, lessened or lowered.

"The volume is an encyclopædia of information on man."—*The United Presbyterian Magazine*.

"It is the result of solid learning, of extensive reading and research, and profound, earnest, and serious thought, matured by years, and experience, regulated by Christian philanthropy and zeal, and directed by the noblest ends. It combines a system of Christian philosophy,—metaphysical and moral, didactic and practical, pertaining to the well-being of the complex nature of man, in respect of the mental faculties—of reading, study, habits, food, relaxation, recreation, exercise, character, and social intercourse. It admirably corresponds to its title, 'Autopædia,' or self-culture. It is for the assistance of all whose pedagogy at school is at an end, and are now intent on self-improvement, to exalt their status and enlarge their sphere of usefulness and enjoyment as members of the Church, and of the civil community. It is decidedly an admirable book. It attracts by the force of truth, allures by the charms of wisdom, and entices by elegance of diction."—*The Ayrshire Express*.

"—— All these he handles with enlightened fulness of treatment ; with the authority of a man who has worked out his own experience, and thought over it ; and with a great wealth of illustration, abundance of anecdote, warnings against evil habits, and encouragements to good. . . . He who reads it (the volume), weighs its conclusions, and practically follows its teachings, must be wonderfully strengthened in beginning the fight with himself and with the world."—*The Aberdeen Herald*.

"The volume bears on its first page that it is 'designed for young men.' It is certainly in a high degree adapted for them, and it will form an appropriate gift to any intelligent and inquiring youth ; while it will be a good investment for the library of a Mutual Instruction Society. But it will also be read with pleasure and profit by those who have already made considerable advances in the subjects treated of, inasmuch as it condenses much valuable information, and embraces a most extensive field. . . . It is in truth, a cyclopædia or circle of the sciences, framed with a high moral purpose, and with a constant view to 'man's chief end.'"—*The Banffshire Journal*.

"—— The bulk of the matter in the volume is exceedingly good. . . .

. . . The style is manly and attractive. . . . The illustration also is peculiarly chaste and felicitous."—*The Aberdeen Free Press*.

"—— The author of the work before us has in some measure struck out a path of his own, and treated the subject more elaborately and exhaustively than it has hitherto been handled. . . . We give it the strongest recommendation to our readers, and invite them to purchase and examine it for themselves. To working men it will be an invaluable treasure, and when it is better known, we venture to say that it will find a place in every Mechanics' Library in the country. It is the most perfect book of the kind that we have met with, and we would advise every working-man who can afford the money, to make it his own. It is worth a hundred 'Young Debaters' and 'Culture and Self-culture,' put together."—*The Buchan Observer*.

LUGAR VALE LODGE, COLMONELL,  
*January, 1871.*

TO

JAMES MANSON, Esq., Banker, *President*,

JOHN MANSON, of Fingask, *Ex-President*,

REV. JAMES C. EASTON, Minister of Meldrum, *Ex-President*,

REV. WILLIAM MURRAY KEAY, Minister of Woodside, *Ex-President*,

REV. JAMES DAVIDSON, Episcopal Church, Banff, *Ex-President*,

REV. JOHN C. GRANT, Minister, East Church, Brechin, *Ex-Secretary*,

AND

THE MEMBERS OF COMMITTEE,

WHOSE NAMES ARE APPENDED TO THE REQUEST FOR PUBLICATION,

*This Volume*

IS, WITH MUCH ESTEEM, RESPECTFULLY INSCRIBED

BY

THE AUTHOR.



## PREFATORY NOTE TO THE FIRST EDITION.

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THE occasion of publishing the volume "AUTOPÆDIA" is contained in the following request:—

OLDMELDRUM, *May*, 1863.

*"The Rev. James M'Crie, D.D., Oldmeldrum."*

"REV. DEAR SIR,—Permit us, as present and past Office-Bearers of the Meldrum Mechanics' Institution, to express our sense of the obligations under which the Institution has lain to you during the whole time of its existence, and, collectively, to beg of you the further boon, which many of us have individually asked of you:—

"It is, that you will publish the series of Lectures which you have delivered to the Institution.

"We believe that these Lectures would be generally appreciated over the country—at all events, that they would be carefully studied by our own members and others in this locality; and that, if we leave that volume, and the respectable library now formed, the Institution will not have existed in vain; but that your object and ours in forming it will be in some measure attained.

"We therefore earnestly and respectfully beg that you will give a favourable answer to our request.—We remain, Rev. Dear Sir, yours most faithfully,

(Signed)

"JAMES MANSON, President.

THOMAS BEVERIDGE, Secretary.

ROBERT M'KENZIE,

WILLIAM DRAIN,

JOHN DAVIDSON,

JAMES BRUCE,

COLIN MUNRO,

GEO. JACKSON,

JAMES FRASER,

JAMES MACKENZIE,

JOHN EDMONSTON,

ROBERT LYALL,

} Members of Committee.

JOHN MANSON, Ex-President.

WILLIAM MURRAY KEAY, Ex-President.

JOHN C. GRANT, Ex-Secretary.

JAMES C. EASTON, Ex-President.

JAMES DAVIDSON, Ex-President."

More than once, as the Lectures were in course of delivery, a desire was publicly expressed that they should be given in this form ; but, from the pressure of pastoral duties, and also from an impression that the amount of reading and information on the various topics brought under consideration might not be sufficiently abreast of the requirements of the age, to warrant the writer to assume the function of tendering instruction upon them, even to the young, he declined to comply with it.

But as this formal request was subscribed by gentlemen in whose judgment the author had no small reason to place confidence, he at length acquiesced in it.

These are the circumstances in which the volume is issued. The writer, in preparing the Lectures of which it is composed, set two objects before his mind, namely, to give a portion—slender indeed, though not in itself unimportant—of information on the different departments of man's nature, physical, mental, and moral, and to indicate the best sources whence more, if desired, might be obtained ; and then to associate with what is secular as much moral and religious truth as could well be admitted—always exhibiting the attainment of this kind of knowledge as the principal end of life. Should the attempt prove a failure, there remains at least the consciousness of uprightness and benignity of aim ; but should it obtain that degree of success which the promoters of its publication anticipate, the proceeds of the impression will be applied to the increase of the library of the Institution.

*January 1864.*



# AUTOPÆDIA ;

OR,

## INSTRUCTIONS ON PERSONAL EDUCATION.

---

### CHAPTER I.

#### INSTINCT AND REASON—THEIR SPHERE AND LIMIT.

The power of Self-Education belongs not to Instinct but Reason :—the bee, the shark : animals with some measure of intellect—the dog, the elephant—without any recognition of a Supreme First Cause. Self in relation to Education : its objects, origin, character, and end : incentives to its prosecution. Success of self-taught men : examples. Mechanics' Institutions : aid afforded by them to persons with limited means ; objections to them as favourable to Infidelity answered. The God of creation also the God of Christianity—science the servant of Christianity. Ignorance of the works of creation obstructive to Christianity—to social progress and order. France at the Revolution of 1792 and the results. A knowledge of revealed truth indispensable to the thorough amelioration of society. Recent assaults on the Christian faith, and replies in different works named. The development of genius aided by common incidents : examples. Self-Education always necessary. Connection between mind and body : the opinions of Cuiver and other authorities. Great intellectual men in every age : moral power connected with intellectual. Proper Education promotes the benefit of mankind ; its relation to individuals and their physical circumstances—to infancy and youth—to the domestic circle and to citizenship ; its privileges and duties. Claims of various classes on beneficence—Hospitals, Reformatories, Penitentiaries, and Houses of Refuge.

THE power of self-education seems to be peculiar to reason, associated with the moral principle, which prompts men to recognise and acknowledge a Supreme Intelligent Cause. It belongs not to instinct, which, within its own sphere, always acts with

promptitude and exactness, and is adequate to meet all the exigencies of the physical condition it has been established to benefit and govern, but it displays no new development of energy and available resources, and makes no acquisition in power, skill, and practical effort. When the bee prepares accommodation for the preservation of the honey she produces, she does not construct one large basin for this purpose; for, if the honey were thus closed up, it would sour and spoil; but she forms a comb into little regular cells—neither cylindrical, square, nor triangular, but hexagonal, or six-sided. This arrangement is best adapted to meet the shape of the architect—affords the largest capacity that could be obtained out of the quantity of matter employed, and occupies the least possible space with the greatest strength. At the very outset, however, she is a complete mechanist, and rears her structure with faultless exactness on mechanical principles—the fitness of which to gain the end sought, mathematicians have only recently been able satisfactorily to demonstrate.

The rapacious shark is very near-sighted. As a provision for this defect in his vision, the pilot-fish is generally believed to swim before him, to discover his food, and conduct him to it. However much he may suffer from hunger, the promptings of his craving appetite never instigate him to seize and devour his guide. No sudden impulse, no imperious emergence drives him to do violence to the law of his constitution. Thus instinct is insusceptible of development and progression. In its own sphere, it is perfect and powerful. It neither vacillates nor deviates. Experience adds nothing to its skill, efficiency, or steadfastness. It is a physical principle, fixed and immovable.

In some animals, however, there is something more than instinctive power. They seem to occupy a position,—though inferior in degree,—in the region of intellect and emotional susceptibility; and are by no means incapable of improvement. Not a few of them can, in some measure, discern the qualities of the physical objects that surround them, remember events which have occurred to them, draw inferences from these events, and

found their future procedure on deductions thus made. The history of dogs shows that they are distinguished not merely by quick scent, but by intelligence, sagacity, courage, fidelity, and perseverance. Many of them give indications of the existence and operation of a power by which they apprehend in some measure what pleases or displeases; and, consequently, there must be a certain standard whereby they estimate the character of their act. According to Dr. Gall, some of them can be taught to understand, not merely separate words, but whole sentences embodying and expressing many ideas. Thus, it appears, they may become the subjects of education, and be trained for purposes of injury or benefit. From the development of their social bias, through the influence of association, they come to regard man as a companion, follow and confide in him as a friend, delight in intercourse with him, watch interestedly, when he is absent, for his return; and warn him faithfully, as occasion suggests and demands, of dangers to which he may be exposed. In Dr. Brown's "*Horæ Subsecivæ*" there is much on this subject presented in a fresh and lively manner, fitted to inform and entertain. But the dog is not a solitary instance of susceptibility of improvement. The elephant is remarkable for his sagacity and affection. Favours awaken in him a feeling of gratefulness, while injuries rouse a spirit of resentment. Nor is he insusceptible of education. He can be so taught as to be depended on for the performance of particular services without the direction and superintendence of man. He has been trained "to swim across the Ganges, laden with parcels, and to unload himself at the proper place with promptitude and care."

Now, it may be that intellectual power, however low the physical condition, and however small the measure in which it is possessed, has an inherent tendency to act—spontaneously to seek a larger sphere of operation, and to strive to reach a more commanding position; so that, by continued exercise, animals so constituted may add to the vigour and acuteness of their mental energies. But there is not much reason to suppose that the most richly endowed of them do make any great advances in

self-education. The animals which have, in some degree, an apprehension of being the occasion, by certain acts, of giving pleasure and displeasure to man, may be led to form and entertain it from the consciousness of the relation that subsists between them and him, and from the experience of what, in their case, springs out of this relation in the conduct of man towards them. How far this apprehension in reference to some such standard extends, it may not be possible to determine. There is, however, a limit in this direction fixed in their constitution; for there does not appear to be any trace of the impression and recognition of a Supreme Intelligent First Cause; and there is no sign of any sentiment of devotion in any of them. Among terrestrial beings, man only can educate himself.

*The proper subject of education* is self, or the individual person. The word *self* is variously used. Self-conceit, self-complacency, self-will, self-interest are familiar to us: but these delineate only particular phases of the human soul. The term self, again, in connection with education, embraces man in his complete nature, which is made up, in part, of what is physical, and, in part, of what is intellectual and moral. Neither of these parts is self-originated and self-sustained. The one contains organs and functional arrangements adapted to gain specific material ends; and the other possesses powers by the vigilant use of which vast attainments in knowledge and excellence may be acquired, and desirable enjoyments may be realized; and thus both demonstrate the prescience, creative power, and skilful workmanship of an Intelligent First Cause. These have not come from a self-originated germ; and though they had, whence came this alleged germ? Is it self-existent? Is the reputed life-principle in it all the God we have in whom we can confide, and from whom we can expect conservation, benefit, and blessing? Verily, every feature, and element, and provision in the natural constitution of man bear the unmistakable impress of the finger of a perfect personal Intelligence. Preternatural revelation, too, presents clear and assuring light on this point. It corroborates and affirms the conclusion to which observation and

experience lead. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Both these parts of self are emanations of Divine wisdom and power and goodness, and are immortal. Nature and fallen reason—unaided by supernatural light—may not discern this. The most advanced Pagan may not be able with certainty to anticipate future, endless being, notwithstanding the aspirations of his nature after the possession of something yet to come, and not as yet realized. He may regard the notion of immortality as a vulgar mistake and delusion; and death as the complete and everlasting cessation of vital, intellectual power,—and the grave as the bed of darkness and dust from which he shall never arise. With him, man's ideas, acquisitions, hopes, and enjoyments are quenched for ever in dissolution; and all that constitutes man is entombed for ever, when the earth encloses his inanimate frame. Nor is the creed of the pantheist and the infidel better and nobler, whatever may be their secret impulses, and incidental aspirations in regard to all that relates to God, immortality, and personal consciousness. The sum of it, however dismal and repulsive, is shrivelled up in the rather quaint inscription:—

" Within this circular idea,  
Vulgarly called a tomb,  
The ideas and impressions rest,  
Which constituted Hume."

But preternatural revelation meets the native and unextinguishable longings of the human spirit, and sheds the light of hope and assurance over all this gloom and desolation. The soul, indeed, leaves the body, but it still lives, and shall for ever live. The body, after the departure of the spirit, dissolves and turns into kindred earth; but it shall be preserved, revived, and re-organised; and, in its resuscitated condition, it shall be, according to the character of the spirit to which, in the Divine arrangement and economy, it belongs, either glorious or repulsive. The damps of the death valley do not quench the light of intellect; and the dissolution of the grave does not annihilate the corporeal

frame. "The spirit returns to God who gave it," and "this corruptible shall put on incorruption." Annihilation exists but in the fancy. It is an illusion of the imagination, the dream of the poet, the wild and frigid phantasy of the sceptic. Nothing obvious to the sense admits of destruction. This is a well established axiom in physics. It is not in the power of man to destroy the slightest particle of matter. The elementary composition of material substances, or their constituent atoms, may experience change and alteration, but matter itself remains undestroyed and indestructible.

Thus a deathless life is unfolded and insured. If it be pure, it shall be blessed, and shall grow and enlarge without end ; if it be impure, it shall be intensely wretched. This self, then, is susceptible of boundless expansion, and is imperishable ; and as it is either rightly or wrongly cultivated, the glories or the degradation of an endless being await it.

To self-education, the rising man ought to devote his care and his energies. He may do much in the acquisition of knowledge without the assistance of an instructor, and thus become the architect of his own improvement. No doubt, however, this assertion must be taken with some limitation. The advancement could be neither real nor great, if the inquirer were without any assistance from others and without access to books. Still there have been so many that have acquired, by their own unaided effort, much and varied knowledge, and attained to high eminence, that they may be regarded as forming a distinctive class. These have sprung up in the most unpropitious circumstances, and struggled to realise their object under the pressure of great and obstinate difficulties. "Thirsting to reach the sources of knowledge," "they have hewn out their own passage to the fountain" where they drink the waters of truth, and where, "satisfied and rejoicing," they, in a large degree, forget the toils of their journey and the privations of their self-denial. "Like the chained eagle" striving and longing for his native heaven, these men, under stirrings of spirit that may not be repressed, have wrought and persevered "in their own strength" till they occupied "those



heights" where a lofty distinction is won. How animating to consider the largeness of the roll of the self-taught, and the success with which their comparatively unassisted efforts have been crowned! Were not Æsop and Terence slaves? Was not Thomas Simpson, the celebrated mathematician, a working stuff weaver? and Inigo Jones, the distinguished architect, a cloth-maker? and Haydn, the illustrious musical composer, a wheelwright and sexton? and Linnæus, the founder of the science of botany, a shoemaker? Did not Ferguson, the mechanic and astronomer, act for a while as a keeper of sheep? and William Jay, as a herdsman? Did not Zwingli come from a shepherd's hut among the Alps? and Melancthon from an armourer's shop? and Martin Luther from the dreary mine? and Carey, who originated the plan of translating the Bible into the languages of the millions of Hindostan, from a shoe shop? and Morrison, who translated the Bible into the Chinese language, from the shop of a last maker? and John Foster, from the weaving manufactory?

*No -  
his father  
was -*

No obstructions will effectually repress the development of genius. In extreme poverty, Erasmus, Kepler, Bellinger, Castalio, La Grange, and Samuel Johnson, devoted themselves assiduously and successfully to the pursuit of knowledge. Even in exile and imprisonment, Buchanan, Tasso, Raleigh, Bunyan, persevered to the extent of their opportunities, and in defiance of the restraints under which they were placed in their literary efforts.

Some there are who talk about the mute and inglorious Miltons that are doomed to remain in obscurity for want of educational advantages; but it is apprehended, that real mental power will rarely fail to rise and manifest itself. It is essential to its nature to do so. The feeble mushroom will force its way to the light through the minutest interstices of a stone pavement; and, if the supreme Benefactor confer on any man superior mental power, an awakening voice alone is required to develop it. And where is there one so poor that he cannot hear that voice? Having been favoured with the invaluable gift, it may be confidently anticipated, by those who may observe its indications, that he will become a useful and honoured member of the social circle,

and a prince in his generation. It cannot be beyond his means to learn to read ; and, if he can read, then, in some measure, the gates of the edifice of literature and science are open to him, and the path to distinction and power leads through them. And then, may he not have access to mechanics' institutions—lectures on scientific, historical, and literary subjects—reading rooms and public libraries ? and if so, his means of improvement and stimulation to personal effort and sacrifice are varied and important. The lecture, if suitable and prepared with intelligence and care, will afford useful instruction and wholesome incitation. In the reading room and library, the papers, magazines, reviews, and books, if wisely selected, furnish diversified information and entertainment. While private libraries ought to be formed so far as means may allow ; yet public libraries and reading rooms are valuable, as they are more extensive, and give easy access to more enlarged sources of knowledge of every kind. These means tend to incite and invigorate the desire of knowledge. Thus a taste for reading is acquired and established, and the heart craves for more. In these institutions there are multifarious fields of information presented, which, though they may not wholly satisfy, will at least stimulate and please. Thus inert desire may often be quickened, and multitudes be stirred up to attend to studies which had been neglected, but which, when pursued, will make them more useful and happy.

Moreover, these institutions profitably engage the hours of leisure. As every hour of time is precious, so no portion of it should be lost. Most people have some leisure time, and many are apt to mis-spend it in idleness, or frivolous, if not improper, conversation ; and, under the temptation, in loose society, in gambling, in intemperance. But these institutions tend to counteract all these evils. They serve as centres of attraction. The reading room presents the daily stimulus, and the library furnishes the book that becomes a frequent and instructive companion. These influences would extend from one domestic circle to another, and contribute to refine and elevate society. Curiosity, emulation, and pleasure would all urge on in the right direction.

It has been objected to mechanics' institutions, and, consequently, to the diffusion of scientific knowledge, that the moral effect thus produced upon the masses is unfavourable to the recognition of the fundamental principles of revealed religion. But every good thing, even the Word of God, may be perverted. The proper investigation of the works of God, and of the laws that have been impressed upon them for their regulation, cannot give unsuitable impressions of the wisdom and goodness, of the power and greatness of their Divine Author, or encourage and strengthen a disposition not to examine and receive the truths made known in supernatural revelation. Nor is it wise in those who embrace the Christian faith to attempt to depreciate philosophy and science. Is not the Creator of the material and intellectual universe the Author of Revelation? Has not its pure and benign light come forth from His perfect understanding, and unerring will? Is not He who is Immanuel, who has put on human flesh, and, in it, endured the abasement, and the reproach, and the anguish, and the desertion, and the death, and, in all, rendered the righteousness, necessary to achieve redemption and obtain salvation and everlasting life,—the God that lighted up sun, moon, and stars, in the azure firmament, and directs the movements of a planet and the fall of a sparrow? Assuredly there can be no essential contrariety in these two domains of Divine operation and superintendence. The Bible was not given to teach philosophy or mental science; and, though its language is, in many instances, adapted to the state of society when it was composed, and to optical appearances in the material world, which seem to be in antagonism to known and established facts, there must, nevertheless, be entire harmony between both manifestations of the Divine character; and it is only man's misapprehension, his ignorance, or wilful perversity, that prevents him from discerning unbroken concord.

At times, science has done very great service to the Christian system. Has it not, in connection with a just interpretation of the sacred text, aided to bring geological discovery to contribute evidence confirmative of the truth of the Mosaic history of the

creation ? Revealed truth has not suffered from, but gained by, the advancement of true science. And it cannot be otherwise. In the conflict between truth and error, there needs be no uneasiness or alarm. Much mischief may be expected to arise from ignorance of the works of Jehovah and of the laws by which they are governed. If the people generally are allowed to continue in this condition, will they not be apt to neglect or repudiate Divine revelation ? Was not this the condition of France prior to the Revolution of 1792, and is it not, in a great measure, so still ? And what was the result of this deep and pervasive ignorance in that nation ? Did it not serve to buttress superstition, to diffuse and establish sweeping and unblushing infidelity and scepticism, and to deluge the land with the blood of many citizens ? No doubt the carnal mind dislikes the revealed system, though it stands in need of its provisions and its blessings ; and suffers a hunger which cannot otherwise be sated ; and has a void which cannot otherwise be supplied. Through the lapse of nearly two thousand years has the Book of Life come to us entire. It is the Book of every age and of every condition. While in the wilderness, it is our pillar of fire in the night, our pillar of cloud by day, our light for eternity. The antagonist to the Book of God, may, at times, manifest his hostility in covert or in open assault—may work by insinuation and artifice, as the Oxford essayists, or by undisguised and unmodified asseveration, as Colenso, for the counteraction of which it is only requisite to consult such works as “Aids to Faith,” or “Replies,” and writings by Rev. J. J. Birk, and by Dr. Davidson, Edinburgh ; but while he attempts to wound or destroy, he is very much like the juggler’s serpent whose bags are full of poison, but which is not furnished with fangs to eject it in order to accomplish deadly purposes.

The commonest incidents, in certain circumstances, often serve to arrest the attention and develop the power of true genius. New principles are thus at times extracted from facts open to all. Sir Isaac Newton sits in his garden, and an apple falls from a tree nigh to him. This he may have often witnessed before ; but

at the time he may have been engaged in some train of thought on motion, and the incident served to stimulate his inquiring mind as to the principle of gravitation, which was known to affect and actuate all bodies connected with the earth, and the laws according to which their motion is accelerated in their descent had been ascertained by Galileo. Thus, in his reflections and musings, he was led to extend the principle to bodies very remote from the earth—to the moon, which revolves round the earth, and to the other planets which revolve around the sun as their centre. Subsequent calculations, abating some slender mistakes at first, enabled him to verify his speculations on the subject, and to demonstrate, that this power decreases in a certain proportion according to the distance of the body on which it operates. Thus a discovery of illimitable extent and surpassing grandeur was made. The great principle that pervades and regulates the material universe in all its minutest parts, and in all its glorious and magnificent systems, was evolved and made manifest.

Thus, too, in regard to the mechanical properties of air. Its positive gravity was known as early as the time of Aristotle. Hero of Alexandria, who lived about a century before Christ, understood its elasticity, and constructed the fountain, which is still known by his name. But the reason why the water rose into the vacant space by the elevation of the piston, was not apprehended. Usually it was ascribed to what is called *suction*; while the philosophers, with no more wisdom than the uneducated man, alleged that it was because nature abhors a vacuum! Galileo had occasion, while residing in Florence, to observe, that water would rise no higher in a pump than thirty-two feet. Though nigh to the important discovery of the real cause, yet he adhered to the old dogma, that nature abhors a vacuum, making an exception for the first thirty-two feet. It occurred, however, to Torricelli, that the water rising only to a certain height, might not be drawn, but pushed up, into the barrel of the pump. This could only be done by the pressure of the atmosphere acting on the portion of it that was exposed.

The thirty-two feet of water in the barrel of the pump are equal to a column of air of equal basis, and reaching to the top of the atmosphere. This principle he extended to other liquids, heavier or lighter than water; those heavier ascended a less height, corresponding to their greater weight, a less quantity being needed to balance the atmospheric column; and the lighter to a greater, corresponding to their less weight, a greater quantity being necessary to equal the atmospheric column. Mercury is almost thirteen and a-half times heavier than water, and ought, accordingly, to rise twenty-eight inches only, instead of thirty-two feet. So Torricelli found it in an ingenious experiment which he made with a glass tube three feet in length, air-tight at one end, and filled with mercury, which he put into a basin of the same kind of metal; when he withdrew his finger from the open inverted end of the tube, he observed the liquid in it, now forming one mass with that in the basin, descend until their remained suspended a column of twenty-eight inches only. This experiment contained the fundamental principle of the barometer.

But it was Pascal who so applied it. He suggested that, in order to prove the inference of Torricelli, the mercurial tube should be carried to a considerable elevation above the earth, when the atmospheric column being proportionably diminished, the mercurial column, its alleged counterpoise, ought to be proportionally lessened. When this experiment was made, the result was as Pascal had anticipated. Thus the mercurial tube became an exact measure of the weight of the atmosphere in all circumstances; and, consequently, of the height of any place to which it might be carried. The invention of the balloon was suggested to Stephen Montgolfier by the waving of a linen shirt which was hanging before the fire in the warm and ascending air. Newton obtained the first idea of some of his optical discoveries from the child's amusement of blowing bubbles out of soap. "The Pursuit of Knowledge under Difficulties," by G. L. Craik, will furnish many illustrations on this subject.

But self-education is also necessary where all means and appliances are enjoyed. Self-training, if the riches of knowledge

and moral worth would be had, must go on contemporaneously with the machinery of every seminary—small or great. The pupil must give himself to personal application. No one can think for him, or perform for him the various mental operations which contribute to enrich the mind with useful information and quicken and invigorate all its powers. What is acquired in seminaries of instruction, merely provides the implements by which he is, during the whole course of life, to cultivate the field of his inner man. The education of youth is only the scaffolding whereon the individual may be hereafter enabled to rear from scattered materials the intellectual and moral structure, which, when completed, is destined to stand for ever. When the young man leaves the seminary and takes his place in the world, and bears his part in its business and its struggles, then he is in a great measure thrown on his own resources for any further progress he shall make in mental improvement. Then the stillness and repose of the morning of life are gone, and he has now to brace himself for the burden and heat of the day. Now he meets “a rough and treacherous sea,” and he must embark to perform a hazardous voyage in which his strength and his seamanship will be tried to the very uttermost, to outlive the storms and escape the breakers where many gallant vessels, “laden with reason” and vast and varied treasures of knowledge, have foundered, and dispersed their invaluable cargoes on the engulfing waters.

Between the mind and the body there is a close connection. They are indeed distinct and separable, but nevertheless most intimately united. The first conscious intelligence that man has, cannot fail to assure him, not only of the existence of mind, but that it is something distinct from matter, and from the body which it inhabits and vivifies. Man has more than mere physical structure. He has moral life—moral and religious faculties as well as animal and intellectual; and they raise him far above the common animals, associate him with the angel, and constitute that “image of God” in which he was created. He has a perception of right and wrong, and a feeling of moral obligation, of



which not the least trace appears in the highest of mere animals. This moral power is not to be confounded with sensation, intellect, or volition. Cuvier arranges animal life under four divisions,—vertebrates, articulates, molluscs, and radiates, and gives no separate place other than that of vertebrate to man, on the ground of his moral life and sense of moral obligation, as Aristotle in his “Natural History,” and Ehrenberg and St. Hilaire in their “Zoological system,” have done. Agassiz in his “Essay on Classification,” approves of Cuvier’s arrangement, though he constantly recognises, as Plato, a primordial plan or conception in the mind of the Divine Architect, according to which all things were formed and have their operations carried on ; and, though he repudiates the notion of accounting for the works of nature by the operation of physical laws or inherent forces, or co-existing powers—though he maintains the permanence of species—holding that the forces in the child never develop into the monkey or the gorilla, and the forces of the monkey or the gorilla never develop into those of the child ; and, in these respects, contributes much to science, and to the counteraction of those theories of material phenomena which make them all the result of fixed law, or, at best, of an Impersonal Intelligence ; yet he treats man as a mere animal, without taking into account his moral nature and religious tendency, as if the soul of man were only part of his animal nature, and as if it were not the work of the Creator as well as his body, and the most important element in the whole system of nature, inasmuch, as it is this that gives him unmeasured pre-eminence over the material powers, and assures to him immortality. He affirms, that the dog has impulses regulated in a manner which discloses physical faculties in every respect of the same kind as those of man. But does the dog possess, like man, a moral nature—with the power of discerning between right and wrong ? Is he the subject of moral law—fitted to worship the Creator—and placed under a system of rewards and punishments under the Divine government ? Is there an identity in these and similar aspects between man and the dog ? Whatever may be the instincts and habits and measure of intellect that belong to



the canine race, and whatever may be their susceptibility of training, in certain things, they have never furnished evidence of having a moral nature, or a power that recognises a Perfect and Governing Intelligence, and prompts them to render homage to him. Where is their supernal code of life? Where the temple of their periodic devotion? Where the sacred order that instructs and stimulates them in regard to obligation and service?

Even in the higher order of animals, while they may be held in their structure to stand next to man, yet they are, as Professors Owen, Weyman, and Huxley have shown, distinct from him; and whatever may be the measure of intellect they possess, they are all without moral power and religious tendencies. Man is more than a dog, a lion, an elephant, or a monkey. He is not merely or only a brute, for he has a moral, a spiritual, an indefinitely improvable and immortal nature.

Mind is not the mere result of physical organization. Some talk of it as only a secretion from the brain, as tears are a secretion from the lachrymal glands, or bile from the liver. But, if it were so, then mental power could not be increased by the most intense application of the thoughts of others to our intelligent capacities, any more than the action of any of the secreting organs would be strengthened by directly applying to them the substances which they are employed to secrete. If the brain secretes thoughts, does it take in the thoughts of other men? Does it digest the secretion of other brains? And, if it does, then how does the applying to it of foreign secretions add to its own strength? Moreover, if the mind be nothing but the brain in action, why attempt to cultivate it by study and reflection? The thing then required would be the improvement of the brain—the formation of a healthy digestion and pure circulation. But mind is something distinct from mere organisation—something that has its own appropriate attributes, and acts in obedience to its own peculiar laws. And, if so, then it is capable of being acted upon and developed altogether independently of any real effect in that material organization with which it may be associated.

Preternatural revelation, as well as consciousness, teaches

that the human mind is distinct from the body, though closely, mysteriously, influentially, and perpetually related to it and connected with it. Even during the period that elapses between death and the resurrection, and notwithstanding the process of dissolution, the mind's consciousness of the existence of the body and of its relation to it as indissolubly associated with it in Divine constitution and arrangement, is not in the least affected. It feels affinity to the body. It hopes for and is assured of its ultimate and complete restoration. "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." "Therefore glorify God in your body, and in your spirit, which are God's." "Willing rather to be absent from the body, and to be present with the Lord." "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death." "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." "Waiting for the adoption, the redemption of the body." The mental power in man is that which perceives, reflects, compares, deducts, invents. It is not only distinct from the body, but it is immaterial—spiritual. The nature and extent of the connection between mind and body have occasioned much fruitless speculation on the part of many distinguished philosophical inquirers. In regard to the external world, Kant, while he admits its existence, holds that it cannot be known, and that mind gives to it its qualities and relation; and Fichte alleges, that it not only creates the relations of matter, but matter itself, and constitutes the moral order of the universe, which is elevated by him to the position and character of God. The first of these theories is embraced by Sir W. Hamilton, who maintains the know-nothing system, which necessarily passes into a system of disbelief, and which uniform experience rejects and disowns; for though man's knowledge of the external world be not complete, and though this may not be attainable, yet he does acquire, at least, some knowledge of it, and may gradually acquire much more. As to the other theory, it tends to annihilate a final cause, the personality of man, and the separate immortality of the soul.

Some, as Malebranche, with a shade of difference in opinion, refuse to admit that matter influences mind, or mind matter, and hold that all action of the one in reference to the other is only the occasion of the exercise of the Divine Power, which is the true cause of the effects which follow. Thus all man's numerous movements and actions are in consequence of the action and immediate exercise of Divine Power. Others, again, as Leibnitz, allege that, while mind and matter are entirely different and cannot influence each other, yet they co-operate with aptitude in consequence of a harmony pre-established between them. Hence the singular theory of active atoms or powers called *monads*, the activity in the elements of matter being *without*, and the activity in the elements of mind *with*, consciousness,—both elements putting forth their respective energies by reason of relations pre-established by God—the Supreme and Eternal Monad—between the inferior monads, by which each monad acts according to its own principle, and yet acts in harmony with all around it. Now, in reference to these two theories, while, according to the latter, there is a pre-established harmony between the elements of matter and those of mind, may it not be with some reason affirmed that these different elements are only different modes of one and the same substance—the one more refined and endowed with power of thought, the other more gross and characterised by specific form and extension? and that each class of elements has a power delegated to them by which they operate upon and influence each other according to the power given to them? Schelling holds that the harmonies of things take their rise in an original, living essence, and that this self-existent essence develops itself according to a law—on the one side as mind, and on the other as matter; and the harmony that exists between these originates in their identity. But man's intuitive knowledge and belief assure him, it is apprehended, that he is not the same with God on the one hand or with nature on the other—that he has a separate personality; and that intellectual intuition is not one with the Divine Intelligence, and is not, and cannot be, superior to consciousness. Hegel, again, relinquishes the doctrine of intellectual

intuition as a gratuitous assumption, and endeavours to show how all things are developed necessarily by a logical process, which is not assumed, but is in its development a proof of its own reality. He begins with the abstract notion of "Being," and thence develops matter and mind. But this is an unnatural order, inasmuch as it commences with the general and the abstract, and passes to things individual and concrete as they present themselves, and reverses the inductive process of reason. It makes the abstract "Being" not to exist independent of individual things, and man a conscious development of Deity, without personality, responsibility; and the immortality of the soul as a separate existence; and not only so, it destroys personality, and separate consciousness, and will in God. Dr. M'Cosh gives his opinion on this subject after this fashion:—"The pre-established harmony which we advocate presupposes the action of matter on matter—of matter on mind, and mind on matter; and the harmony is manifested in the beneficence of their mutual operation. This pre-established harmony manifests itself in two forms. First, agents, mental and material, have powers or properties which fit into each other, and enable them to co-operate in producing consistent and bountiful results. So far from supposing that they do not act on each other, we affirm that they do act, but act in harmony. Secondly, There have been original collocations of agents whereby concordant results are produced. 'The lily that grows in one garden, without any reciprocal action, assumes the same forms and colours as the lily which grows in another garden.' This arises 'because causes have been instituted and arrangements made which produce the one in unison with the other.' There is correspondence, not because of any mutual influence, but because each has been so constituted that it moves in harmony with the others." This opinion appears to be, in a great measure, a reproduction of Leibnitz's theory of the monads, with the addition of this thought, that the powers of nature are so constituted as to be able to operate upon, affect and modify, each other, and so, consequently, by reason of the Divine counsel. If more information should be wished on these

speculative subjects, reference should be made to the works of the authors mentioned, and to those of others of kindred spirit. In an especial manner, earnest consideration should be given to the highly instructive work on "Typical Forms and Special Ends in Creation," by Rev. James M'Cosh, LL.D., and George Dickie, A.M., M.D.; and to the original and thoroughly scientific disquisitions on "The Principles of Psychology," by Herbert Spencer.

Some hold that all men are the same in the measure of capacity and fitness in their original constitution, and that the main difference which appears in the course of human life arises from education and its modifying influence whether the course be right or wrong. Helvetius, in his works "*De l'Esprit*," and "*De l'Homme*," holds that all men are born with an equal capacity of improvement, and that the general mass of mankind are equally susceptible of moral excellence. He traced the science of education from the first moments of existence, showing at how early an age indelible characters may be impressed on the mind, and become formative of mental strength and moral tendency; and unfolded the ground-work of it more plainly and directly without sophistry, or without artfully veiling some sinister principle in the process of reasoning, though it gives prominence to selfishness, as the great impulsive moral element in all action. It has been alleged that he is dangerous to religion, and so stirred up the resentment of ecclesiastics and despots that his "*De l'Esprit*" was publicly condemned and burned; but it is only dangerous to priestcraft, and to priestcraft in its worst forms—to the Popish priestcraft of the dark and middle ages, not to religion in itself—not to Christianity as a revealed system. Rousseau, in his "Discourse on the inequality of men"—a prize Essay from the Academy at Dijon, and in his "Dissertation on the influence of the Arts and Sciences on morality"—a prize Essay also from the same Academy—controverts the Helvetian theory as to the equality of mankind in original capacity, and as to their natural susceptibility of moral excellence, showing that there is diversity of original capacity among them, as there is essential diversity in all the individual forms which make up the various classes of animal

and vegetable life ; and that man is naturally prone to evil—though capable of being brought to acquire true moral excellence.

Cabassis, in his "*Rapports du Physique et du Moral de l'Homme*," dilates on these matters—reducing all man's faculties to the capacity of experiencing sensations. The nerves, it is alleged, are the seat of this sensibility. The impressions made on them are passively received. A reaction proceeds from the brain—sensation follows, and ideas are formed. Thus thought is a function of the brain, as digestion is a function of the stomach—impressions reach the brain, as food reaches the stomach ; the brain digests these impressions, and organically secretes thought. He thus materialized the mind, and spiritualized the principle of life—regarding it, as not only organizing and animating the body ; but as producing mental phenomena—as the cause of vitality and intelligence—as immaterial and immortal. In reference to the universe, in his later reflections, he held its harmonious order to imply a conscious intelligence and a voluntary activity.

Darwin, in his "*Zoonomia, or Laws of Organic Life*," traces the origin of vegetables and animals and men to living filaments, susceptible of irritation. Sensibility is but a development of irritability ; and is itself further developed in perception, memory, and reason. Irritability is the origin of all mental phenomena. Dr. Thomas Brown, in his "*Observations on Darwin's Zoonomia*," refuted this theory—showing at so early an age as nineteen, wonderful intellectual power and clear logical analysis—afterwards more fully developed in his "*Cause and Effect*," and in his "*Posthumous Lectures*." Allied to this theory, is that of Hartley, the cotemporary of Butler, Warburton, Hoadley, and Young, expounded in his "*Observations on Man, his frame, his duty, his expectations*," and which resolves the operations of the senses into the vibrations of an ether in connection with the nervous system. But both the vibrations and the ether are hypothetical. Though materialism was disclaimed, yet his vibrational hypothesis explained everything connected with mind physically from the lowest degree of sensation, up to the most complex processes of thought. In his theology, universalism was adopted. Mr. Dar-

win, of the present day, exhibits a kindred speculation in his theory of natural selection, which relates, it is alleged, only to the form of life, not to the principle of life, still less to the moral principle or soul; and teaches in reference to the connection of the body and soul, and their mutual action, "that a definite thought and a definite molecular action in the brain occur simultaneously." In remarking on this representation of the connection of body and soul, and on the position of Materialists, Professor Tyndall thus limits the conclusions of science, and intimates that the problem of the connection is as insoluble in this age of remarkable progress as it was in pre-scientific ages. "If you ask the Materialist whence is this matter, who or what divided it into molecules, who or what impressed upon them this necessity of running into organic forms, he has no answer. Science also is mute in reply to these questions. But if the Materialist is confounded, and science rendered dumb, who else is entitled to answer? To whom has the secret been revealed? Let us lower our heads and acknowledge our ignorance one and all. This seems to be the amount of all that the ablest and wisest have accomplished, or shall ever be able to accomplish. There is a limit set on the finite—man may afford to speculate about the origin of his being, or of his ideas; but as to whither he is going is a matter of immediate and weighty urgency. There is a yearning in regard to it which no efforts of sages can have power to quench. The only safeguard against a desolating Atheism is to be found in a return to the enduring 'Word,' and the ever-living Saviour." The multifarious, obvious, and indelible impress of intelligence and moral order in the works seen, and the clear dictates and impulses of conscience, announce beyond mistake, not an impersonal and physical, but a personal and intelligent cause; and indicate a "natural theology" which ought ever to be found very remote from what Dr Hooker alleges on the point, when he says that it is "to the scientific man a delusion, and to the religious man a snare." The primary basis of all true religion is found in the Pauline declaration—"Through faith we understand that the worlds were framed by the word of God; so that



things which are seen were not made of things which do appear." "For he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." Locke rejected every notion not traceable directly or mediately to the action of external impressions on a comparatively passive or purely receptive thinking faculty; and thus refused the existence of a faculty in the mind itself to form universal ideas, from the facts offered by experience, so that all conceptions in regard to substance were merely nominal. Berkeley, in his two treatises on "The Principles of Human Knowledge," prepared for the purpose of exposing the fallacies of those who deny Divine revelation—enunciates and illustrates his theory that sensible objects are nothing more than impressions made internally upon the mind, according to certain rules designated laws of nature, implying that there are no qualities or matter known, except what Locke calls secondary qualities—that nothing is known or can be known in regard to matter itself—that reality belongs only to sensations produced in the understanding—that nothing is, or can be, known except the phenomena of mind or ideas. A characteristic of this system is that, from its very nature, it is impossible to demonstrate either its falsehood or its truth. In order to destroy, as he imagined, the basis of Materialism, he took away the reality of matter itself—though he was not strictly a spiritualist, such as Leibnitz. With him, reality was to be found only in sensation. Common sense, and human experience repudiated this ideal theory of the material world, which, though not intentionally, necessarily led to thorough scepticism—which Hume expanded and consummated by withdrawing all reality or substance from mind also, except what belongs to sensations or feelings, as they may momentarily exist. Whiston and Dr. Clarke attempted to refute this ideal theory—but not with much success. Kant of Koningsberg has done excellent service in this department of metaphysics. In his "Critique of Pure Reason," his "Critique of Practical Reason," and his "Critique of Judgment," he endeavours to preserve a relation and limited knowledge of man by a surrender of the claim to a metaphysical knowledge of a transcendent world beyond experi-



ence—substantially counteractive of the scepticism of Berkeley and Hume—setting forth man's intellectual impotence, which unfits him for any mental enterprise in which he is required to comprehend, the irrelative and infinite—sustained by Coleridge and Hamilton. Though not much conversant by observation, with the varying phases of nations and peoples—having never been forty miles from the place of his birth, yet he had a deep and close insight into the constitution of man; and what is known as the Kantian philosophy, has introduced great and marked modifications of opinion in every part of the civilized world. In reference to Divine revelation, he advanced no farther than the admission of its possibility.

There is in man a natural desire to acquire knowledge, which occasions him delight. His mind is susceptible of education and of expansion almost indefinite. When a plant has reached its greatest growth, it begins to fade. It attains its longest duration, and then decays for ever. But it is not so with mind. There is no stop or termination to its increase. Indolence, sensuality, suffering, and other detrimental influences may restrain and impair its expanding powers; but still, if it receives proper culture, no limit can be set to its improvability. With the means by which man may gather knowledge and treasure it up, he is amply furnished. The corporeal senses are fitted to convey impressions of the forms, qualities, and relations of the objects that surround him. The intellect with which he is endowed enables him to take in a great variety of thoughts connected with all the phenomena with which the external senses communicate. If the intellect be rightly cultivated, it rapidly grows in vigour and comprehensiveness. In the child, it is, indeed, feeble and limited in its operation; but in the matured man, it may develop into surprising strength and greatness. There was a time when the wisdom of Bacon was that of an inexperienced youth; yet, at length, his mental eye could survey the whole circle of the sciences, and he could point out the path by which every branch may be carried towards completeness. Newton, it has been alleged, was, in early life, a very dull scholar, and occupied the

ignoble position of being at the bottom of his class ; but afterwards, he emerged from this inaction, and, through persevering and well-directed effort, his capacious intellect came to grasp the vast system of universal nature, and clearly to discern many of the most important laws by which its diversified phenomena are produced and regulated. The learning of Scaliger was once but that of a boy on his mother's knee, yet it so increased as to surpass that of all other men. Completeness in knowledge is not attainable. The finite mind never can reach its utmost boundary. If it could, then would it rise to the Infinite. To seek completeness of this kind here; would be to seek the winged insect in the throbbing chrysalis. In the pursuit of knowledge there should be no dalliance ; there is so much to do. He who delays is as Atlanta in the fable, who lost the race by stopping to pick up the golden apple. The process in the acquisition of useful knowledge is slow. The acquisition at first is small ; but diligence will steadily augment it. Do not lichens form the first covering of the naked rock, where afterwards lofty forest trees may rear their airy summits ? Some of the race, indeed, stand out pre-eminently from all others. In almost every age there are some, as Euclid, Plato, Aristotle, Newton, Shakespeare, Milton, and Humboldt, that belong to this high order. As the condors—the giant birds, which are seen soaring at altitudes far above the highest peaks of the Andes, attracted to these remote elevations that they may be able to discern more clearly the special objects of their rapacity ; the soft-wooled vicuñas that, wandering in herds, frequent the mountainous pastures adjacent to the regions of perpetual snow ; so these strong intellects penetrate, far beyond the ordinary class of minds, into the remote regions of nature's laws and nature's operations. In the search of knowledge, theory should be founded on facts. Theories otherwise formed, may impose upon the imagination like the *mirage* of the African sands ; but like it, they soon pass away ; they are like the *fata morgana* sometimes witnessed on the coast of Calabria, in which the most beauteous landscapes, crowned with picturesque villages, superb palaces, and lofty towers, seem to

possess a real existence, while the whole is only suspended in the air, and the enchanted scene changes with the least shifting of the light or the ruffling of the sea.

Moreover, the spiritual part of human nature embraces moral power also. In man there are the desires and impulses that prompt to action. These biases have reference to his improvement in goodness ; and incite him to promote the happiness of others. These are the active principles of his spiritual nature. By attention, exercise, trials and difficulties, and increase of knowledge, they may gather vigour and excellence. Indescribably degenerated though mankind be, yet there have been not a few who have reached a great elevation of moral grandeur in a civil and political aspect, and demonstrated how susceptible of indefinite improvement man's moral tendencies are. Even the annals of the Pagan world exhibit a Regulus who would expose himself to death rather than suffer his veracity to be impeached ; and an Aristides who was superior to every passion, in whom pleasure, ambition, resentment, and revenge were nearly extinguished ; and who was mild, humane, just, disinterested in the management of his public business, and incapable of the least falsehood. But it is in connection with the action of God's power, through the knowledge of, and faith in, revealed truth, and the provisions of Divine wisdom and mercy, that true goodness is obtained. This is to be seen in a high measure of perfection in Moses, in whom wisdom, prudence, purity, faith, meekness, courage, patience, and disinterestedness were singularly united and pleasingly blended ; and who, more than any man known, had intimate and frequent intercourse with Jehovah.

Education is designed to render the individual, as much as possible, an instrument of happiness to himself and to others. When rightly apprehended and carried on, it is the best employment of all the means which can be used by the individual man for rendering body and mind, in the greatest possible degree, the cause of real benefit and enjoyment. The powers of the body may be directly exerted for the attainment of some good, or mediately through the mind, as when the condition of the body

affects the qualities of the mind. The physical circumstances which operate in the way of education upon the mind are various, and the results arising from them correspond to their nature and variety. Thus health or sickness—strength or weakness—beauty or deformity—the temperament, the age, the sex—are so many external elements which produce distinctive impressions upon the mind, and contribute their share in the forming of mankind for good or for evil—for happiness or for misery. In connection with these, are such outward influences as aliment, labour, air, temperature, action, rest—which impart impulses, favourable or unfavourable to mental development and true enjoyment, according to their character respectively. The mind, however, is the main subject of education—which relates to the expansion of the power of thinking—the growth of intelligence by self-effort, self-search—self-reflection—knowledge in the highest measure attainable, as a means of reaching and sharing true good—sagacity in discerning and choosing things most conducive to real benefit—strength to overcome the misguiding propensities, to restrain them whenever they lead in a hurtful direction, to ensure the judgment against the illusions and impulses of passion, to resist the immediate propensity or desire, if yielding to it would lead to evil or prevent the realization of a superior good, in whatever the good or the evil of the present life consists. It embraces the due regulation of pleasure, or temperance, and firm resistance to pain, or fortitude. In the consideration of mind, as a subject of training, it is not needful to inquire what mind is in its essence—whether it is a result from a certain organization of matter, and, therefore, in reality material, though compared with the grosser parts of man's constitution partaking of a higher refinement; or whether it is something in its being different from matter and rightly designated spirit—spiritual,—the source and origin of thought; though neither the why nor the how can be traced out and explained. The latter seems to be most in accordance with the facts in the development of man's constitution and in the history of his growth and experience. The various views on these matters are stated and explained in the philoso-

phical and educational works of Locke, Hobbes, Hume, Reid, Condillac, Hartley, and Kant, which may be consulted with advantage, if due caution be given to the tendency in some of them to materialism.

In regard to others, true education leads the individual man to abstain from harm—to do what is just—to confer positive benefit—and, if circumstances admit or require, to be generous and bountiful. It commences in the domestic circle. The training of the infant mind is an obligation of much importance and interest, and ought always to engage much vigilance, affection, and care. Every incident that occurs in it may be turned to much account. Unskilfulness, negligence, ignorance, may allow the mind to expand under the impulse of natural and vitiated tendencies without check, or without wise and kindly efforts to restrain and regulate, and to establish habits of thought and feeling which would work for good. In this matter, Miss Edgeworth furnishes many useful hints and instructions in her works. In the domestic scene, the kindred sympathies of children—of brothers and sisters—are nourished, and grow and strengthen into powerful and enduring social habits. The indestructible bonds of brotherhood are here formed and established; and in the social home and the kindly intercourse with others of similar age and engaged in similar pursuits, spring up and expand the love of country, which, when true, and rightly and wisely cultivated, prompts to seek the improvement of social rights and social institutions—the removal of all obstruction, from prejudice, or usage, or sect, to progress in knowledge and freedom—and the increase of remedial means to meet the want of the destitute and the suffering—and of positive public good. The great object of human desire is command over the wills of other men. This may be obtained by fixing on a good end, and by the use of suitable means for attaining it. Thus the individual character is formed to become the instrument of the greatest possible benefit to fellow men. In regard to this command over others, suffering and pain lend their aid, and lead to various degrees of vexation, injustice, cruelty, oppression, and tyranny. This is the

mainspring of all wickedness—of all the evil that man brings on man. This unfavourable connection lays the foundation in the child of the bad son—the bad brother—the bad husband, the bad father—the bad neighbour—the bad magistrate. Pain and terror are the instrumentalities by which an improper command over others is acquired. The child, by crying and wailing, acquires an instrument of power which it uses in the spirit of absolute tyranny. The education of children in the public school should commence early—perhaps as early as the eighth year of age—and be continued for four or five years at reading, writing, arithmetic, geography, history, and, as circumstances may allow, music, and healthful gymnastic exercises: Every thing profane or immoral in speech—as swearing and lying—should be forbidden; and all acts of disobedience, fraud, theft, violence, should be punished by rebuke, restraint, or other means. The labour of the field and the factory should not be allowed to interfere with this primary education; and attendance should be made imperative, so far as that certified attendance should stand connected with admission to some civil privileges, as to the army and navy, police establishment, post office, and bequeathments to the destitute. The instruction and elevation of the working classes did not much engage educationists for a long period subsequent on the Reformation. Milton and Locke even, though both democratical, and actuated by benevolence towards mankind as a whole, appear to have entertained no idea of any education but that of a gentleman. The artizans, the labourers, and the offspring of the destitute, did not enter into their educational speculations and provisions. When the period of elementary education has closed, apprenticeships are formed for acquiring the knowledge of the useful arts, and for furnishing for the general business of the world in all its forms and bearings. This brings us to the practical application of what has been acquired at the elementary school, and is fitted to stimulate and develop the mental powers. Adaptation to the particular sphere of art or business should be well considered: A wrong allocation will be hurtful—obstructive to success and comfort. On the part of

employers there should be reasonableness, justice, and requisite instruction with kindness in all their acting; and on the part of the employed there should be diligence—readiness to receive directions—activity, perseverance, and discretion—always maintaining truthfulness, sobriety, purity. These contribute to true enjoyment, to the growth of knowledge and power—and advance and enlarge encouraging prospects. The opposite of these—indolence, irregularity, disobedience, insolence, lying, intemperance—retard success, and involve in misery. In the intercourse of society into which youth, after having finished the technical part of their training, pass, the process of educating the mind proceeds more rapidly. The principle of emulation comes into powerful operation, and the desire of the admiration and confidence of those among whom they live, aids much in the formation of character, good or bad; and in the increase of happiness or misery. One great stimulus to industry and circumspection, and to the search of wealth, is to acquire and secure the esteem and co-operation of those with whom association is formed. Baneful and detrimental is the effect of vicious and ignorant companionships. This kind of association corrupts and depraves progressively and mutually—"Evil communications corrupt good manners"—and, consequently, a course of action of this kind augments and diffuses much evil and unhappiness—where the manhood of the individual is turned into an instrument of vice and social crime and wretchedness; every step is a step taken in a downward way, in degradation, unsettledness, vexation, and distress. But, even well regulated education cannot secure exemption from many forms of suffering; and as the parochial provision may not be such as to meet several of them, the intelligent and generous will sustain institutions that will care for the widow, the fatherless and the orphan, the sick, the maimed, the aged and infirm—reformatories, penitentiaries, houses of refuge. These and kindred institutes serve to develop benevolence and generosity and kindness in those who uphold them, and engage in managing them; and present occasion at least to those thus cared for to cherish respect and gratitude, and to cultivate



patience and submission under the repressive allotments of the Supreme Ruler. In the relation of citizenship, in the rights which are enjoyed or should be enjoyed and constitutionally sought—the public offices of honour and trust, the prizes of virtuous conduct—the melioration of untoward position and circumstances—the suitable encouragement of the industrious and honest, and the elevation of the depressed; there is excited and diffused a generous ardour for the advancement of the freedom and well-being of fellow men. In this stage of social life, men grow in knowledge, in self-command, and in ever-ruling beneficence. Thus not only individual happiness, but the general concord and weal, are promoted. The social brotherhood is compacted, and their social privileges are valued. In their defence and maintenance they will be prompt in making effort and sacrifice. Thus true patriotism flourishes. But when the individual man takes a different course, when he acts so as to secure the interest of the persons above him as the sure means to the next step in wealth or in power—when the few in this way come to sway the many—then intrigue, flattery, backbiting, treachery, deception prevail, and become the system that is adopted—the code by which intercourse and business are regulated: and in this course or education, all the evil passions are augmented in strength, and the acquisitions made are as the passions evolved; and the sorrows and miseries which are experienced are akin to them, and proportionate to the measure of their virulence and indulgence. On all these moral points of training, the individual, the domestic, and the citizen, much pertinent instruction may be learnt from the proverbs of the wise man—Christ's Sermon on the Mount, and the practical parts of the Pauline Epistles.



## CHAPTER II.

### THE MENTAL POWERS AND THEIR PROPER EDUCATION. THE JUDGMENT.

Distinction between understanding and reason : opinions of Kant, Coleridge, and others. Education of the judgment : necessity for sustained effort : earnest attention and self-reliance. Evil of imitation : defects more apt to be copied than excellencies. Originality : its affectation. Originality not common. The Bible and Euclid. Industry, patience, perseverance, and concentration essential. Injury from desultory study. Science should not be followed as an amusement. Public amusements encouraged by governments frequently as precursors of despotism. France : opposition of men of science to despotism : Arago, Lamartine. Frequent self-reflection : its nature and benefits. Its compensation, in some degree, for the difficulty of consulting books. The instruction of the judgment requires unabated effort, which may be promoted by reading. Inventive power will not supersede this exercise. The key to knowledge : examples. Books place men on the same level : yet reading without reflection is injurious : Locke on History : Books of fiction : Standard works : Examples and notices of celebrated writers.

Some authors, as Kant, Coleridge, Hitchcock, and Lewis, make a distinction between the understanding and reason, though they hold that they are not strictly two faculties, but essentially powers of judgment, which are so constituted that they attain their conclusions in a certain way—the understanding, judging that the objects peculiar to it come under the form of quantity, quality, relation, and mode ; and the reason, judging that all the objects peculiar to it come in the form of intuitions of spirit. Thus with them the reason is only a higher understanding. Reason is the intuitive power of the judgment, and understanding its discursive power. Whether this distinction be founded in fact or not, is a matter the investigation of which is not necessary for any practical purpose. Reason cannot know aright with

certainly, otherwise than by the decision of the discursive power. Intuition, or self-evident apprehensions or ideas, are mental affirmations.

The man who has not subdued his mind more or less by close thought, cannot bend his intellect with firmness to the consideration of any given subject. When he tries to do this, his mind flies off. If the process is repeated, with the same result, then he is apt to give it up in discouragement, or to go to sleep. This power, in an untrained condition, is like the colt, wild and ungoverned. Men, in general, give very little heed to their interior economy, with all its agencies and emotions, and seldom make it the subject of serious inspection and inquiry. They carry their mind, for the most part, as many carry their watches—content to be ignorant of the construction and action within, and attentive only to the little exterior circle, to which the passions like indexes are pointing. How small is the measure of self-knowledge they have acquired!

In the education of the judgment there should be a continued effort to *augment its vigour*.

It is necessary that man should form decisions at once clear and sound;—that he should be able to weigh opinions and theories—to guard against imposition through sophistry, and bias through prejudice—to estimate with precision the worth of an argument—to trace effects to their causes—to reduce detailed materials of reflection and observation to order and harmony, and marshal them under the sway of some general principle—and that he should train his mind into a healthful and enduring condition, so that it may go forth equipped for the duties and struggles of life, and prepared manfully to grapple with difficulties. But how is this invigoration of the judgment to be promoted and secured?

Earnest *attention* should be given. An eager and constant effort must be made to hold the attention to any subject that may invite consideration. He who can do this has mastered many and great difficulties. He who cannot will in vain look for success in any department of literature, or even secular busi-

ness that he may seek to occupy. *Concentration* is necessary. This can be acquired only by constant, often painful, exertion and sleepless vigilance. When attention roves, it must be instantly restrained and fixed again on the object from which it would turn away. If it can be commanded to-day, it will be more easily managed to-morrow. Seclusion may be held to be favourable to abstraction of mind. When Demosthenes wished to devote his time to reflection, he shut himself up in a dark cave.

A spirit of *self-reliance* should be cherished. If man would succeed in the education of his judgment, he must think and act for himself. He must foster a spirit of self-reliance. This is not the confidence and presumption which are based on, and fed by, ignorance and self-importance. It is the consciousness of having power, and that that power is competent to act the part which may be required. This spirit is, as the burning glass, ever prepared to collect and concentrate the beams of light and heat which are darting upon it from all quarters. In this state the mind is fitted for vigorous action. It is disciplined to think with clearness and closeness. Man is thus armed with a weapon by which he may make the greatest and richest achievements—hew a passage through any obstruction that may be met with, and accomplish any attainable and desirable purpose on which he may seriously resolve.

The half-educated mind generally falls into an imitation of others. This ought to be avoided. No man was ever great by imitation. The reason of this, in part, is, that what is defective in the model, is usually most attractive to the imitator. Alexander the Great had a foolish tutor, Lysimachus, who used to call him Achilles. He was thus taught to admire that character. When the illustrious pupil came to imitate his model, he perpetrated one of the most detestable deeds of the hero he adored, when he ordered the governor of a town to be attached to his chariot, and thus wantonly and ferociously dragged through its streets. Few, if any, of those who have tried to follow in the wake of Byron, will live in song; because, to a very large

extent, they have taken little but his poetical measures and his moral defects, without having the genius that gave vitality and power to all that he produced, and threw a lustre around the emanations of his mind, which have, chiefly through moral defect, come to be disregarded.

Among many inquirers, especially the young, what is called originality is the idol of adoration. Nothing gains their favour but what is supposed to bear this character. With some writers there is a manifest straining after what has the air of novelty, either in the form of expression, or the mysticism in which their ideas are enwrapped. Affectation of singularity deserves little but contempt. In ridicule of this class of great men, Butler makes Hudibras tell the clock by algebra; and Dean Swift, in his celebrated travels, informs us that, among the nations he describes, he observed a tailor, with a customer before him, whose measure for a coat he was taking with a quadrant!

True originality mainly consists in a person doing things well; and doing them in his own way. There are some who would pretend that they do not take advantage of the observations and experiences embodied in books. If the pretension be not sadly false, this conduct is extremely unwise. May not the light that comes in this manner aid man in pushing his way further into the regions of thought? In the darkness, is it not pleasing to see the planet rising before us, even though she sheds no light but borrowed? True, exact transcription of the works of others indicates the absence of self-reliance and self-respect,—is an injustice and a deception; and, if persevered in, must be destructive to the growth of the intellect, and, therefore, should be always and utterly eschewed.

Still it is not to be overlooked, that the exact amount of original thought that passes through any one mind is probably much less than is generally imagined. As men become familiar with books, the same ideas, or the same shades of ideas, are presented to them under different forms. It is little more than the transmission of the material from one vessel into another. Every book of any importance takes away from the originality of

that which is to follow it. And after all, the man was not very wide of the truth, who declared that the Bible and Euclid were the only two new books in the world.

The power of self-reliance, then, is, in the education of the judgment, of very great moment. It enables a man to be always ready to produce a given and equal quantity of result in a given and equal time. In reference to this matter, Locke, in one of his letters to the Earl of Peterborough, says, "When a man has gotten an entrance into any of the sciences, it will be time to depend upon himself, and rely on his own understanding, and exercise his own faculties, which is the only way to improvement and mastery."

This constituted the pre-eminence of Newton's mind. The perfection of the education of the mind does not consist in being able on some great emergency to rouse up its energy and to draw out colossal strength. He who trains his mind to go by impulse, will accomplish but little work during his allotted time on earth, though extended to the utmost limit.

Whatever is undertaken should be *mastered*.

Whatever the subject is on which a man fixes his mind, he should apply all his power to it, and should not rest satisfied with crude and indefinite notions in regard to it. He should penetrate into the very heart of it, and go round its entire circumference. If he meets with a difficulty that threatens to stop his progress, he should not on that account turn aside. He should face it resolutely, survey it on all sides, and grapple with it, until, by his own prowess, he has ground it to powder. It may cost him some hard and irksome struggles, but the repetition of the process will make it agreeable. And then the effort—the struggle—is the very thing that tends to invigorate the mind.

*Industry is needed.* No labour should be spared. Whatever is done should be well done—always as well as it possibly can. Euripides only wrote three lines for every hundred of his contemporary; but the one wrote for immortality—the other, only to meet the exigencies of the passing day. It is alleged that Demosthenes copied the history of Thucydides eight times

with his own hand, merely to make himself familiar with his style. Seneca wrote something every day, or read and epitomised some good book. La Rochefoucault was unwearied in his industry. Legrais informs us, in reference to his "Maxims," that, when he committed one to paper, he was in use to circulate it among his friends, that he might avail himself of their critical animadversions, and altered some of them no less than thirty times before venturing to submit them to the public eye. *Patience and perseverance are required.* If these be exercised, the difficulties, however great, will be mastered. Some young men are apt to suppose that by a few mighty efforts they will quickly reach the summit of the highest Alps in science. They take not into their calculation the rugged and steep course by which they must ascend. They spurn the idea of toiling slowly up the hill and waiting for the results of years of self-education. Many in this way miscarry. The child would show the strength of a giant. The sapling is expected to bear the fruit of the matured tree. But this is not the course men should take. There is but one way to acquire vigour of mind and accumulate valuable knowledge, and that is, by patience and continued effort. It has been said that "every segment of the great circle of civilised society is useful except that occupied by the lazy man. He alone is worse than useless. He is always as useless and treacherous as a rope of sand."

In the world's hive, every one may be of some utility except the miserable drone. He is an insufferable nuisance in his best estate. He does nothing and eats everything. The sooner he is marched off, as honey-bees dispose of their lazy members, it might seem the better, but he is immortal, and while there is life on earth we may hope and wait for improvement.

All is activity throughout the universe. Jehovah proves his existence by perpetually creating. Why should the immortal soul be dormant? Its Creator reposes never. Is Paul at rest or Newton idle amid the opening splendours of the universe? Growth in happiness lies in flight from inertia to energy. "The working soul is a true spiritual hero, armed with sanctified

valour." He it is that ventures forward into the wilderness of human enslavements and oppressions, and by more than human strength paves a road through what seemed impassable. The wicked servant who was cast into outer darkness was a slothful servant. Indescribable remorse in the eternal world comported with the indolence and viciousness of his existence on earth. Constrained inactivity is the hell of the wicked ; but beneficent toil is the heaven of the just.

No exertion and endurance must be grudged. Reverses and discouragements must not be allowed to ruffle the temper or induce the student to desist. Did not Franklin commence his career of honour and power by making an almanac ? When the little dog, Diamond, turned over a table, and thus occasioned the destruction by fire of papers containing calculations on which the renowned Newton had spent years, he only said, " You have done me a great mischief, Diamond," and immediately began to do over again the same great work. Every obstacle must be removed, and every available object ascertained, as the inquirer proceeds. Passing over a field of investigation is somewhat like conquering a country. If the victor thoroughly masters everything he meets, he will pass on from victory to victory ; but if he leave here and there a fort or a garrison not subdued, he will soon have an army hanging on his rear, and his acquisitions will soon need to be re-conquered. The mental inquirer should never pass over a single thing, however minute, without understanding all that can be known about it. This gives exactness, and prevents the mortifications to which he otherwise might be exposed in the presence of those who have been trained to accuracy.

There should be some single branch of useful knowledge prosecuted with *systematic regularity*.

Little progress in knowledge will be made if a man flit from subject to subject. " There are some who are this week down in the interior of the earth with the geologist ; the next, they are soaring through stellar space with the astronomer ;" to-day they are engrossed with history, and Lingard or Macaulay may be the god of their homage ; ere long they may be seen skipping through

the Elysian fields of poesy and romance, and are quite enthusiastic in favour of Milton or Shakespeare, or Scott or Dickens, as humour or taste may suggest ; “ now they revel amid the creations of the imagination, and anon they make attempts to square the circle ; to-day they begin Greek, and exchange it to-morrow for German ; this month is spent in reading magazines and reviews ; the next may be given to grammar and composition ; to-night they are off to an experimental lecture on physics, and the next they are to be found spouting at a debating club.”

Thus the mind is not allowed to settle in continuous and concentrated action. Its capacities are frittered away. It loses the tone of health and soundness. It is in this as it is with the bodily appetites. The man who partakes of all the varieties and delicacies of the sumptuous feast must speedily render his appetite sickly and capricious, and must, consequently, impair his strength and diminish his enjoyment. It is thus that multitudes dwarf the intellect and dissipate the power of thought.

This is an evil that ought to be avoided. Some single branch of science should be chosen. The inquirer should proceed in it and keep by it until he have, in a goodly measure, exhausted it. He should have his fixed periods of recurring to it, from which nothing but the urgent call of some higher duty should divert him. Even those whose time may not be at their command, and who can snatch only an hour or so in the morning or evening, should devote the little time they have to a single department till they have mastered it. The less time they have to give to it, the more regular ought they to be in their application, and the more resolutely ought they to traverse thoroughly one field of knowledge before they enter another. Such ought not to turn aside at any time in their journey to visit every flowery bank, and listen to every pleasant sound, and look and linger on every object of beauty and interest that meets the eye. They should choose some important subject of investigation, fasten down upon it, and cleave to it, till it be faithfully and fully examined, and after this proceed to another.

M. De Tocqueville says, “ Continued application to a small



number of subjects, and those always the same, not selected by the student, but imposed on him by the inflexible rule of the establishment, without reference to his tastes or his powers, is as bad for the mind as the constant exercise of one set of muscles would be for the body."

"The ancient symbols of Truth were not the light scarf of a Naiad. Around Truth played not the balmy graces of a Paphian Queen. On her head was a helmet, and the austerity of truth was on her brow. Total allegiance she required; and such truth ever demands. Mechanism has, in our day, thrown the light robe of amusement over the stern limits of truth; and there is a danger that, *as with the hero of old*, destruction may follow."

Were not the stern manhood and strong thinking powers of our fathers in part owing to the difficulties they had to encounter in their way to knowledge? Will not the soldier who has penetrated forests, and morasses, and mountain gorges, to the music of the tempest and the snowdrift, gaze with unflinching eye upon the line of foemen bristling with steel, when the pampered pretorian or drawing-room knight will cower and turn back? The old Romans, with their piercing wisdom, caused the soldier, in the day of peace, to exercise in far heavier armour than he used in the day of battle. To unite exercise with amusement was no object of theirs.

And here it ought to be remembered, that *science* should not be studied as *a mere amusement*. There is a tendency to dance over the sciences. But the knowledge thus acquired can be but superficial. No doubt this kind of recreation is better than the grosser amusements. Still the study of the sciences in this way is but mere amusement; and even this kind tends to enervate the mind and predispose the people generally to bow more readily to arbitrary rule, and to lose the spirit of independence and liberty. In all communities, where arbitrary authority has been established, the ruling actors endeavour to keep the people quiet by means of amusements. In ancient times, Rome had its brutalising gladiatorial fights. In the countries of Continental Europe, in modern times, there is much that is recreative and

engaging provided in the form of music, galleries of paintings, museums, botanical gardens, and histrionic exhibitions. While most of these may be useful in their sphere, still they are apt to lead men to yield the more readily to the governmental power that furnishes or encourages them. A thorough knowledge of the sciences, so far as they have been studied, and the severe discipline of the mind, contribute to prevent this. Who were the men that resisted with boldness and perseverance the audacious aggressions of Napoleon III. in France? Were they not such men as Arago and Lamartine? When rulers wish to enthrall the people, they try, in the first instance at least, to give them amusements of one kind or another, in order to divert them from earnest thought, and from the acquisition of much useful knowledge. It will be well should the operatives in our country, generally, study science as something higher and nobler than mere amusement.

There should be frequent and deep *self-reflection*.

Man should commune much with himself. This is a study that he can prosecute at all times and in all places. He who has the volume of his own nature ever within his reach,—and who is there that has not?—cannot be at a loss for a theme of profitable investigation. The poor man, as he plies the shuttle, or turns the wheel, or guides the plough, or sails the deep, has this most suggestive book by his side; and, while his eye is intent and his hands are busy, he can spread it before him, and draw forth its lessons and turn its leaves without pause in his operations. He can carry it with him to the desk, the workshop, the thronged street, and the silent chamber; “lay it on the bench where the plane is driving; spread it on the anvil where the hammer is falling; and read it, perhaps, best of all, when the eyes are shut, the sun is down, and the candle has expired in its socket.”

With many engaged in manual labours, this precious volume lies unread and unstudied. The mind is too often suffered to follow its own bent, to think of anything as fancy may direct, or to give itself to listlessness and inaction. Now this prevents it from becoming strong in the habit of concentration and self-con-

trol. This silently undermines its strength, throws it into a kind of intellectual coma, and reduces it to a condition of feebleness and apathy from which nothing, perhaps, will afterwards be able to arouse it.

True, there are few secular engagements which can dispense altogether with the attention of the mind during their performance. Some of them, no doubt, require intense mental application, which should not, and could not safely, be relaxed. But, in many cases, the operations are so much the same, that a very small measure of mental effort is necessary to conduct them; and, when it may not be so, there are many breaks and pauses in the course of a day which might be usefully filled up with reflection. Thus the mind may retire into its secret chambers, open the volume of its own mysterious nature, and gather from its pages many lessons of wisdom and practical utility. This would not exhaust, but revive and refresh the mind. The exercise of its energies in a new direction is oftentimes the best kind of mental repose. The mind is thus recruited, and it returns with renewed vigour to its former engagements.

Other topics, in addition to the mind's own nature, may become subjects of reflection. The mind may draw either from the works or the word of God—from the fields of science or the processes of art—from the history of the past or the occurrences of the present—from the book or the department of knowledge to which its attention may have been devoted during the spare time enjoyed from business. There should be one known and prescribed theme on which to turn its thoughts when occasion offers. This theme ought to be previously singled out and set apart for this purpose. It ought to be always in readiness when required, that the mind may have no excuse for going off in a reverie, or dissipating its strength by indulging in pernicious habits of dreaming and castle-building.

It is such a habit as this that has enabled many men in the humbler walks of life, to make the acquisitions by which they have been distinguished. Thus have they grown in mental greatness amid manifold repressive disadvantages. Their lot has been

cast in the "unsunned nooks" of the world. They have few opportunities of mental enlargement. They have few books and little leisure to spend in reading them. But they are men of earnest and frequent self-reflection. There is ample field for intellectual exercise in the spirit that lives and glows within them—in the blue heavens above them—in the green earth beneath them—in the busy world around them—in the shining pages of inspiration which lie ever open before them. Their books are few; but they have those volumes out of which the other books have been compiled. They drink at the fountain-head of all thought. They quench their thirst and invigorate their souls with the pure waters of intellectual life as these well up from the depths of eternal truth.

Such may not be much known during their career on earth, but in the life beyond they shall occupy a more favoured condition—expand into a glorious maturity, and take their station with the great and gifted, and have a rank and a throne among "the sovereignties of eternity."

Moreover, there should be an *unabated effort* made to contribute to the *instruction* and *information* of the judgment. Man ought to seek to strengthen his judgment, because this fits him for acquiring and using knowledge. The mind is the instrument by which both are accomplished. Now the condition of an instrument will always greatly affect the results which it is employed to produce. If the vessel want capacity, it is impossible to freight her with a valuable cargo. If the engine of the ship want power, she will make but little way against the billows. Knowledge is precious, and much toil is to be encountered in its search and accumulation. In order to endure that labour the mind must be strengthened. That the dross may not be mistaken for the pure gold, the discernment must be sharpened. Man must strive to enlarge his mind to its utmost capacity, that it may carry away a large amount of treasures to the shores of the land which is to be its everlasting home, and to train it to strength that it may break the rock that contains the priceless gem, and burst the fetters which ignorance, prejudice, and indolence have fastened on its latent and deathless powers.

But how is the work of self-information carried on? The principle mean is *reading*. "Reading," says Bacon, "makes a full man, conversation a ready man, writing an exact man." No great degree of distinction can be obtained without the habit of constant reading. It is true that too much dependence must not be placed on books, or on the vast number of them with which we may be acquainted. The ancient sages had but a paltry supply of books of any kind. And yet, who is there that can write poetry like Homer, or history like Thucydides? What pen is equal to that of Aristotle, Plato, or Cicero? And whose eloquence can thrill like that of Demosthenes? Still, no extent of inventive power can supersede the necessity of reading. Without this, the mind would waste much of its energy in fruitless effort. If man would have a judgment sound and correct, he must compare the present with the past. If he would freshen and invigorate his mind, he must be much conversant with the best authors. It is reading that stocks the mind with knowledge. If a man neglects this, his mind will soon become empty. The ocean would soon be dried up, were the streams to be cut off which are constantly flowing into it. Reading incites the mental power. If we need stimulus, it will yield it. The stimulus from this cause is much better, safer, and surer, than what can come from material sources. Who can read the speeches of Burke and Chatham without being powerfully moved?

In reading, too, the mind may be so put into operation, that it strikes into new and bold trains of thinking, often worth preserving; and, if not preserved, likely soon to be dispersed and forgotten.

The power to read is the key which opens the vast and well-stored edifice of science and literature. By the use of it, one department after another flies open. In the grasp of mind, it will open gates of triple brass. An Elihu Burrit "found it by his forge, and with stalwart arm he grasped it; and Hugh Miller, of still more colossal strength, found it in the quarry," and forthwith both walked with freedom and alacrity in their respective directions through the capacious and richly replenished edifice.

Books are the great storehouses of almost all the knowledge which the observation, experience, and researches of successive generations have been accumulating. They offer the intellectual wealth which myriads of labourers have been gathering together with painful exertion for thousands of years. They contain the best thoughts of the best men who have flourished in the past. They annihilate time and bring us into contact and communion with the mighty minds of bygone ages. They disregard the conventional distinctions which may shut a man out from personal intercourse with the great and gifted; and will take up their abode as lovingly in the cottage as in the palace, with the peasant as with the prince. They will impart their stores as meekly and freely to the child as to the philosopher. They offer a companion suitable to every mood of mind man can possibly experience—whether it be joy or sorrow, tranquillity or distraction.

Books are the true levellers. They give to all who faithfully use them, the society, the most precious thoughts, the choicest emotional yearnings of the heart, the spiritual presence of the greatest and the most estimable of our race. No matter how poor a man may be, no matter though the prosperous of his own time should scorn to enter his obscure dwelling,—if the sacred writers will enter and take up their abode under his roof,—if Milton will cross his threshold to sing to him of paradise,—if Pascal will pour the hallowed teachings of his vast and fertile genius into his ear and heart,—if Johnson will come to enrich him with his strong sense,—if Addison will condescend to teach him lessons of wisdom and virtue with refined elegance,—if Thomas Brown will talk with him on mind, its powers and their operations, with attractive ingenuity and exquisite gracefulness; with these, and such as these, as intellectual associates, why should he, at any time, long after the measured drivelling, the gilded emptiness, and the decorated follies which are but too frequently found in connection with many, though not with all, who have wealth and rank.

Many there are who read much, and after all acquire but little knowledge. How is this? Because they do not keep steadily

before them this great object—the *improvement of their minds*. Thus it is that, while they may read much, they are like those individuals who have a keen appetite, but a bad digestion. They consume far more food than the strong and the healthy, but they receive far less nourishment from it. They remain, consequently, weak and emaciated on much, while the man of sound constitution grows vigorous on little. Food nourishes the blood, and the blood flowing through the system, imparts vigour to it. So the proper perusal of suitable books nourishes and invigorates the mind.

Books, whether in prose or poetry, whether in history or fiction, which enunciate immoral principles, and have a tendency to lead into immoral practices, which contribute to pollute the imagination and inflame the passions, and, consequently, enervate the higher powers of the mind, ought to be undeviatingly repudiated.

No doubt a book may be read to improve our style of composition, or for mental excitement, or, as a temporary relief from severe engagements; but then information ought ever to be the object that is mainly sought.

A danger arises from reading too many books, and Mr. Locke strongly expresses his disapproval of the practice in the following passage:—"I do not say this to undervalue the light we receive from others, or to think there are not those who assist us mightily in our endeavours after knowledge; perhaps without books we should be ignorant as the Indians, whose minds are as ill-clad as their bodies. But I think it is an idle and useless thing to make it one's business to study what have been other men's sentiments in things where reason is only to be judge on purpose to be furnished with them, and to be able to cite them on all occasions. However it be esteemed a great part of learning, yet to a man who considers how little time he has, and how much to do, how many things he is to learn, how many doubts to clear in religion, how many rules to establish to himself in morality, how much pains to be taken with himself to master his unruly desires and passions, how to provide himself against a



thousand cares and accidents that will happen, and an infinite deal more both in his general and particular calling; I say to a man that considers this well, it will not seem much his business, to acquaint himself designedly with the various conceits of men that are to be found in books even upon subjects of moment."

In his dissertation on study, he makes these observations on historical research,—“Antiquity and history deserve consideration as far as they are designed only to furnish us with story and talk. For the stories of Alexander and Cæsar, no further than they instruct us in the art of living well, and furnish us with observations of wisdom and prudence, are not one jot to be preferred to the History of Robin Hood, or the Seven Wise Masters. I do not deny but history is very useful, and very instructive of human life; but if it be studied only for the reputation of being an historian, it is a very empty thing; and he that can tell all the particulars of Herodotus and Plutarch, Curtius and Livy, without making any other use of them, may be an ignorant man with a good memory, and with all his pains hath only filled his head with Christmas tales. And which is worse, the greatest part of history being made up of wars and conquests, and their style, especially the Romans, speaking of valour as the chief, if not the only virtue, we are in danger to be misled by the general current and business of history; and, looking on Alexander and Cæsar, and such-like heroes, as the highest instances of human greatness, because they caused the death of several hundred thousand men, and the ruin of a much greater number,—overran a great part of the earth and killed the inhabitants to possess themselves of their countries,—we are apt to make butchery and rapine the chief marks of the very essence of human greatness. And if civil history be, a great deal of it, and to many readers, thus useless, curious and difficult inquiries in antiquity are much more so; as the exact dimensions of the Colossus, or figure of the Capitol, the ceremonies of the Greek and Roman marriages, or who it was that first coined money,—these, I confess, set a man well off in the world, especially amongst the learned, but set him very little on his way.”



“With the reading of history I think the study of morality should be conjoined—I mean not the ethics of the schools fitted to dispute ; but such as Tully in his ‘ Offices,’ Puffendorf ‘ De Officio Hominis et Civis, De Jurâ Naturali et Gentium,’ and above all, what the New Testament teaches, what is the business of ethics, and not how to define and dispute about the names of virtues and vices.” It may be that there are but few books from which something important may not be gleaned ; yet from the haste which extensive reading requires, and the confusion of mind it is apt to produce, it will be found in the end, that he who has read a few well, has acquired more knowledge than he who has hurried through a multitude. It should be matter of constant care, then, to select a few substantial books on the subject on which information is desired—books whose excellence has been ascertained and accredited by previous competent inquiries. In making the selection, the influence of political party or religious sect ought not to be allowed to deter from acknowledged standard works.

Books of fiction may not be wholly repudiated, else the Parables in the Old Testament, the Drama of Job, and the Canticles of Solomon,—and the Parables of Him who is “ the light of the world,”—and some of the noblest efforts of human genius ;—as the truthful, endlessly varied, and inimitable creations of Shakespeare—the pure and majestic revealings of Milton,—and the exhaustlessly suggestive allegory of the unrivalled Dreamer,—would have to be excluded. Yet the inferior works of this class should not be entertained ; because, in addition to the usual mischievous results that arise from reading many works of fiction, the time devoted to them might be much more profitably employed. The habit of reading these productions dissipates and weakens the mind, and unfits it for severe study. It will not improve the matter much that the work of fiction is professedly religious. No doubt, a religious spirit may be infused into a work of fiction, or an allegory,—as in the “ Pilgrim’s Progress.” But, in general, the fiction thus associated, “ will be unbearably dull, and the religion will be indecently gay.” The truths of history are better—more healthful and invigorating than the creations

of fiction. And if phenomena, new and marvellous, are desiderated to excite and recreate without moral detriment, then the limitless and gorgeous architecture of the heavens—the sumless creatures in a drop of water—the delicate and amazing processes of the chemist—the enchanting fields of the botanist—the explorations and discoveries of the geologist—the dissections and descriptions of the anatomist, exhibit an indescribable profusion.

In reading, if the book be our own, it may be proper to employ certain pencil marks on the margin, designed to indicate certain views of what the part contains, and its claim, for some important reason, to future consideration. Then we should review what is read, and classify the important matters that have been found in a book. An index of things arranged on some fixed principle, will be found of very great service. By this means any subject that may have been formerly considered, may be readily revised, when it is required. When a fitting opportunity occurs, the leading and more striking points in a book may be made the subject of conversation with a well-informed friend. This will rivet them upon the mind more deeply, and may elicit fresh trains of thought. But all affectation of much learning must be sedulously avoided.

It is not, however, the large amount that is read that will insure profit. The book read should be a standard work in the department to which it belongs; if it be not, then, to a great extent, it is a perversion of your faculties, and a waste of time to examine it. But if the book be useful, then the reading of it will induce you to think. This is the main thing. Superior works bring you into contact with great minds, and call to reflection, patience, and effort. You must revolve the subjects brought under review, methodise them and search into the meaning of every portion as you go on, and appropriate the ideas evolved and the instruction given. In the acquisition of knowledge an extensive collection of books is not necessary. A wise selection is the principal thing to which attention should be given. It is the proper use of the books read that improves and furnishes the mind.

The person who has a few choice books in any branch of human inquiry—reads them with care and reflection—thinks much on the topics therein presented, and has mastered, though but one of them—is better fitted for intellectual effort and achievement than another who has carelessly read many books. A celebrated French philosopher, when twitted on a certain occasion on the smallness of his library, said, “when I want a book I make it”—by which he meant that he meditated much and deeply on important subjects that conversation or inquiry might present or suggest. Now, all may not be able to make a book after this fashion, and supply any want of the kind that might occur—but we can devote ourselves to frequent and thorough meditation. We should always give more time to close reflection than to reading. Observation attests that universal book-readers are generally shallow, sluggish, and unproductive thinkers. A really thoughtful and useful book should be read again and again. Indeed, a book is not worth reading at all that will not amply repay frequent perusal. The celebrated Robert Hall read “Edwards on the Will” frequently—for a long time, once a year—as a stimulus to his intellect and his reasoning powers; and certainly he could not have gotten a more influential one for the purpose. President Porter is said to have done the same thing, especially in the early period of his life. Most literary men have some favourite book that they frequently read. Gibbon was accustomed from his youth to read, once a year, “Pascal’s Provincial Letters,” which are replete with original thought, strong reasoning, quiet but overwhelming ridicule, and perfect taste.

In the science of mind, in all its relations and bearings, there may not be much exact truth discovered. But the observation of its general laws, and the examination of its various and varying phenomena, afford the best field for the practice of close induction and logical ratiocination. Nor is the exercise without much refined pleasure to an inquirer who can appreciate such works. An hour now and then on Reid or Smith, Stewart or Brown, Hamilton, or Abercrombie, cannot fail to invigorate and delight. The study of such works tends to emancipate the mind

from the trammels of narrow, social, or sectarian prejudices, and to expand and liberalise it, and to communicate to it a power of self-reflection and independence, highly important in the search and acquisition of truth.

*A few brief notices may be here subjoined of some of the more celebrated authors, whose most approved writings it may be well, as opportunity may allow, to examine, and, as much as possible, to master.*

BACON may be placed first among this class. Whatever conclusions may be reached in reference to his treatment of Essex, his patron and benefactor, or to the truth of the charge of corruption preferred against him as a judge, which wrought his downfall, or to the allegation that his "Instauratio Magna" contains the germ of modern materialism; his "Idealogus" and "Speculative Theorist" exhibit vast opulence of true practical wisdom—and, in a special manner, his "Novum Organum," in which is developed the inductive philosophy, that indicates and inculcates the process by which, from a careful observation of phenomena, general laws are ascertained and established—explaining the code by which every physical investigation should be carried on, and setting forth the sources of error to be avoided; embraces a very large amount of important information, and manifests everywhere great extent of view, singular sagacity, obvious justness of principle, and massive strength of intellect, elevated imaginative power, and stimulating originality.

No doubt such inquirers as Plato and Aristotle had not the knowledge of any code of inductive investigation; yet they acted very much in accordance with it, as is strikingly apparent in Aristotle's "History of Animals"—a magnificent book for the time. Still, Bacon was the first who reduced the process to method.

In regard to the writings of LOCKE, special attention should be given to his "Letters on Toleration," in which he lays down the fundamental principle of religious freedom; his "Two Treatises on Government," in which he unfolds the true elements of civil freedom; his "Essay Concerning Human Understanding," in

which he endeavours to set aside the dogma of innate knowledge, independent of experience, taught in the schools of Pythagoras and Plato, and substantially sustained by Descartes and Lord Herbert, and to establish on the inductive process of reasoning the proposition that human knowledge arises from experience, founded on the observation of the operation and events of the mind and of external objects; and to his "Thoughts on Education," a work which contains much important practical instruction. Whatever opinion may be formed respecting his view of the origin of our ideas, and the power of moral perception, and the immutability of moral distinctions, these works manifest singular power of mental analysis, and are well fitted to train us to an unshackled use of our own reason.

BUTLER'S "Analogy of Religion to the Course of Nature" is the most original and profound work extant, in any language, on the philosophy of religion. It is, in a more than usual degree, free from error. Subsequent inquirers on the same theme, as Chalmers, Richard Winter Hamilton, and M'Cosh, though respectively excellent, have added little or nothing that can be strictly regarded as new, either in principle or argument. Almost no progression has been made since Butler's time in this department.

CUDWORTH'S "Intellectual System" is a gigantic work, designed to expose and refute the Epicurean theory. The research is immense—the learning very varied and extensive, and aptly and vigorously used.

REID'S "Inquiry into the Human Mind" contains a direct attack on the sceptical conclusions of Hume's philosophy. He refutes the ideal theory on which he supposed the whole of Hume's philosophy, as well as Berkeley's reasoning on the same subject, rested. This work, with Beattie's "Essay on Truth," in aid of the same cause, may be perused with much profit.

PALEY'S works are shrewd, full of strong good sense, and written with much clearness and vigour. His work on "Natural Theology" is acute, instructive, and entertaining. His writings on "Moral Philosophy and Politics," though intelligent, are nevertheless in many important points very lax and defective.

JONATHAN EDWARDS' dissertations on the "Nature of True Virtue," on "God's Chief End in the Creation," and on the "Freedom of the Human Will," exhibit a power of searching analysis, and an affluence of acute and cogent argument that remain unmatched.

SMITH's "Theory of Moral Sentiments," and his "Inquiry into the Nature and Causes of the Wealth of Nations," are rich in thought, orderly in method, and, in the composition, great strength is united with exquisite elegance. "The Theory of Moral Sentiments" is, as a discriminative and satisfactory exposition of moral phenomena, radically imperfect, as human depravity is not taken into account; and the sympathy of a morally corrupt creature, in itself defective and variable, is strangely made the test of virtue. His statement, "that the most powerful intercession has been made, and the most dreadful atonement has been paid, for our manifold transgressions and iniquities," is important.

DUGALD STEWART'S "Philosophy of the Active and Moral Powers," &c., is reflective, severe, and refined. He was highly sensitive both to natural and moral beauty.

ADDISON'S poetical productions, as the "Campaign," written in celebration of the victory of Blenheim, but too adulative to be consistent with independence and true greatness; and the "Tragedy of Cato," designed to awaken to the love of civil freedom, have no claim to the fire and boldness of high original genius, and are tame and unquickening, and much marred by many obvious defects; yet they are the result of a refined classical taste; and the former contains not a few striking and beautiful images, while the latter is known for its preservation of the classical unities. The papers in the *Spectator* and *Guardian*, with the initials "CLIO," present a very instructive model of simplicity and unaffected grace, and are replete with comic humour, surpassed only by Shakespeare and Cervantes.

While SAMUEL JOHNSON did not occupy the highest place as a poet, or even as a fictionist, as shown in his "Irene," "The Vanity of Human Wishes," and "Rasselas," yet his papers in the *Rambler* and *Idler*, and his "Lives of the Poets," deserve

careful attention and study on account of the strong conviction, the masculine vigour, the sagacious instructions, the probity, and the decidedly healthy moral tone which they exhibit. His criticisms are, in general, well informed and just, though often much biased and weakened by the spirit and distortions of sectarian prejudices,—both political and religious. In regard to style, the formal periods in which he delights impart to it some measure of stiffness and pomp, and are, though in general great in thought and masterly in morals, calculated to elevate and surprise by filling the ear and dazzling the fancy.

COLERIDGE'S "Aids to Reflection," apart from the transcendentalism they contain, are fraught with profound—often original—thoughts, though not systematised. His poems, "The Ancient Mariner" and "Christabel," are distinguished by alternate visions of loveliness and terror; and their melody of versification is fascinating. The ominous dread of some undefined evil which springs out of superstition is described with unequalled power. But in much of his poetry, as in Wordsworth's and Tennyson's, there is too much elaboration, and the affectation is offensive.

MORELL'S "Historical and Critical View of the Speculative Philosophy of Europe in the Nineteenth Century," and his "Lectures on the Philosophical Tendencies of the Age," contain much solid and useful thought, and evince a penetration that reaches far, and a power that sees clearly. In the first of these, the recent speculations of Germany and France are examined, and the various systems traced and delineated with perspicuity, according to the idea of development and progress; in the other, the mental biases of the age are detected and accurately and lucidly described.

Among the works of imagination, there is necessarily a very great diversity of power and merit. SHAKESPEARE, by general consent, is the first in this class. With much in the filling up of his tragedies and comedies, especially in the subordinate characters, that may justly be regarded as a deduction from the obvious excellence of his works, there are truth and universality in them. In thought—in appropriate personations of character—in the use



of figure—in language—there is truth in perfectness. And then there is no part of material nature, and no class of intelligent beings, whether man, angel, or devil, that he does not aptly touch. He has something suited to the mightiest and the meanest. There is no theme so high but he rises to it; no roadside flower so humble, but its beauty finds in him a faithful delineator. He drinks in poetry from all creation, and reflects it with the truthfulness of a mirror. More than in many other writers, everything that comes from him bears the indisputable impress of truth. As we read his descriptions of the various characters—be it that of a prince or a peasant, of a courtier or a clown, of a peeress or her maid—we feel that it is all exactly just. When Wolsey bids his touching adieu to his past greatness, and recounts in the most thrilling manner the portion so long followed and at last lost, what heart is there that does not realize the position, and share the regret and pang, of the fallen statesman? We think and feel as Wolsey. He wholly and deeply engrosses, while he who so vividly describes and paints him is never present to our minds. This is pre-eminent, unrivalled power. In the whole of the career of Falstaff, from his early jovialities to his death-bed scene, the character is most thoroughly developed and maintained—a rare embodiment of human nature without the slightest aid from cant, or exaggeration or quackery—embracing more wit than wisdom, and yet more wisdom than he chooses to show—with much reckless levity, yet not unmixed with touches of pathos and refinement. In every situation Shakespeare speaks directly to the heart. In all the domain of fiction, he carries with him the power and charm and irresistibility of truth; whether he appears as a soldier in the camp of Agincourt, or amuses himself with Jacques in the wood of Ardenne, or talks tender sentiments with Jessica in the starlight, or merges into melancholy madness with Hamlet, or bursts into storms of passion with Othello.

Next to Shakespeare comes MILTON. Inferior to him in variety, he has no equal in power over the English language, in sustained grandeur, in exact and boundless learning, and in untainted moral excellence, though the occasions for the exemplifi-



cation of it are, indeed, necessarily rare; but when they arise, they are admirably improved. These qualities appear in various measures in his "L'Allegro" and "Il Penseroso," "Arcades," "Comus," and "Lycidas;" but they shine conspicuously and steadily in "Paradise Lost." In it his theme is the most exalted and elevating, and nobly has he unfolded and adorned it. The strength, opulence, and refinement of his imagination are everywhere to be seen in his pertinent descriptions of the mysterious spiritual principalities and powers, as well as of the human beings, whom he portrays. Everything is seemingly befitting, though much of what is represented is wholly beyond the sphere of human experience. Scarcely is there a feeble line to be found, and rarely, if ever, does an inharmonious one occur. How he breathes euphoniousness into a concatenation of uncouth proper names! Nor is there a distortion or misapplication of figure. He is much higher than Shakespeare, not only in sublimity, but in the purity of his diction and morals. Nor are his prose works less deserving of careful study, as his "Eikonoklastes," "Reformation," "Prelatical Episcopacy," and "Reason of Church Government urged against Prelacy," "Areopagitica," "Treatise of Civil Power in Ecclesiastical Causes," "Considerations touching the Likeliest Means to Remove Hirelings out of the Church," &c.

In regard to true poetic genius, BURNS, perhaps, comes next to the two mentioned. While we detest his intemperate, reckless, and revolting impieties and indecencies, and, above all, his heartless intrigues, carried on through the enchantments of flattery and the ardour of ill-regulated passion, still he sings with a strength and simplicity which no other poet exhibits. His lyric and dramatic power is unrivalled. He "had the simplicity of a woman and the strength of a giant." "His intellect has the flash of intense electric light." The flame of his fire is pre-eminently bright and ardent. "Bruce's Address" will speak to the heart and reins of nationality till time terminates. It is as stirring and stimulating now as it was when it came fresh and burning from his heart. So will it always be. Since the time of Shakespeare there is nothing so nearly approaches him as the

legend of "Tam O'Shanter." How instinct with comic humour! The mirth of Tam and his companions—how uproarious and wild! His apostrophe to the fleeting character of pleasure—how replete with truth and beauty! He is, in the highest sense, the poet of nature. In him there is no effort, no elaboration, no affectation in diction. What images of loveliness and glory does he draw from the humblest and simplest things, and what lustre does he shed over the most common occurrences of humble life! Where, in the whole range of poetry, is there anything so perfect as the poems "To a Mountain Daisy," "To a Mouse," "The Vision," "Despondency," and "The Cottar's Saturday Night"?

DRYDEN was great in power, in language, and in rhyme. In these respects, Chaucer, Shakespeare, and Milton alone precede him. But his dramas are immoral, and he was the sordid tool of the reigning party, and sang the praises of Charles the Second ere the echoes of his eulogy on Cromwell had well died away. In his "Astræa Redux," he celebrates the return of Charles to the throne of his fathers, and wrote his "Religio Laici" in support of him. When James came to the throne, he embraced Romanism, and maintained its superiority in "The Hind and Panther," which Prior and Montague, with much dexterity, assailed in the parody of "The Country and City Mouse." In his "Absalom and Ahithophel" he took terrible vengeance on the authors of the "Rehearsal," to which Buckingham, Butler, and Sprat contributed, and in which personal peculiarities were travestied with intense humour; and some passages in his dramas were parodied with admirable skill. His "Ode to St. Cecilia," "Alexander's Feast," and "Translation of Virgil," have deservedly obtained much favour. For keen satire and harmony of versification, he is not surpassed.

POPE, though inferior to Dryden in power, had more delicacy of taste. True, he had a revolting propensity for strategy and lying, as Steele was strongly addicted to intemperance and unprincipledness in incurring debt. His moral tone is, therefore, not elevated. He is powerless over the emotions. His genius plays round the head, but comes not near the heart. He warms

at no virtue, and glows at no generosity. He is sharp, and polished, and cold as steel ; quick in perception, pungent in satire, and as envenomed in resentment as deformed in body. "The Rape of the Lock"—the most fanciful of his works,—"The Epistle of Eloisa," "The Essay on Man," and "The Dunciad," contain many brilliant and melodious fancies, well calculated to enliven and please.

GOLDSMITH has a strong claim on our attention. It has been said of him that he was "in wit a man ; in simplicity a child." The simplicity of his writings, however, is not that of a child, but of a man. Whether in prose or verse, he is the best model of English composition on which to form a style. "The Traveller," and "The Deserted Village" have no equals in purity of diction, sweetness of rhythm, just feeling, and natural truth. The sketches contained in "The Citizen of the World," which are less known than his popular novel, "The Vicar of Wakefield," are replete with the finest strokes of genius, and enhanced with much sprightliness and transparency of language.

Nor should SCOTT be overlooked. In his poetry, he does not come near to Shakespeare, or even to some smaller lights ; but in his prose writings he rises to the highest measure of imaginative composition. There is much in him akin to the great dramatist. He has the same innate sense of beauty, drawn from every natural object ; the same joyousness in air and sunshine, and leafy trees, and grassy hills ; "the same fund of humour, jostling side by side with the epic and the sublime ;" the same power of personation, of absorbing the author in what he describes ; the same moral truthfulness ; the same healthy tone of feeling which glows in genial sympathy for all human pains, sorrows, and joys. He had not, indeed, the half-inspired versatility of Shakespeare, nor was he so large in heart. But in his greatest works, as "The Antiquary," "Guy Mannering," "Ivanhoe," or "Kenilworth," the composition is better sustained and less deformed by careless and incongruous crudities. All kinds of composition he attempts and executes with brilliant success. Whether he rises to the height of tragedy, as in "The Bride of Lammermoor," or depicts

the celebrated scenes in the fisherman's hut in "The Antiquary," or paints the halls of chivalry, or the humours of low life, his power of conception, and diction is always equal to his subject—so much so, that the beauty of the composition disappears in the vividness of the scene. There is no affected prettiness, no conventional witticism. One thing, however, must be excepted—the general effort that he makes to exhibit the good man as a hypocrite. That cant, and grimace, and hypocrisy in religion should be exposed and reprobated, would be right, if justly done; but he goes further: rarely does he deal equitably even with those that he admits to have some truthfulness in their religious profession. The injustice with which he treated our Covenanting forefathers met with severe but just rebuke from the elder M'Crie.

COWPER'S poems, such as "The Task," "Table Talk," "Exposition," "The Progress of Error," as well as his "Translations," "Hymns," &c., hold deservedly a very high place in English poetry. The poetic afflatus and influence move and actuate him in everything he writes. His works are true to nature, which they vividly reflect. They are pervaded by thoughtful observation, fervid appeals to universal experience, uncompromising truth, deep devotional sentiment, exquisite tenderness, much playfulness of fancy and wit, keen satire tempered with kindness, with diction pure, elegant, forcible, and fascinating. A healthy moral tone breathes and predominates in every page. They may be given to youth without the smallest hesitation, as they are wholly free from every taint that might corrupt the mind, or predispose to what is immoral or profane.

BYRON holds a high rank in poetic passion and expression. In the management of verse he is nearly unrivalled. But he had not a well-constituted mind—was fitful, irregular, immoral, sceptical. The fascination which he throws over vice and disbelief in his "Don Juan," "Manfred," "Cain," "Childe Harold," &c., are ensnaring and perilous. His fatal defects have become the grave of his reputation and influence.

The rich melodies of KEATS and SHELLEY, the pathos of CRABBE, the brilliant strains of MOORE, the pleasing fancies of

CROLY, ATHERSTONE, and HOOD, have begun to wane into neglect ; while ROGERS and CAMPBELL, on account, perhaps, of their truthfulness and refinement, show as yet no marked signs of decline in general favour.

ARIOSTO'S tragedies and comedies, "Pyramus and Thisbe," "Cassaria," &c., ought not to be overlooked ; but his "Orlando Furioso" has the highest claim to careful perusal. In it the number of personages and the variety of actions are exceeding great. His descriptions are rich ; his portraitures of character and manners are faithful, truthful, and animated. The serious and amusing, the graceful and the terrific, the sublime and the familiar, are skilfully blended.

DANTE'S "Vita Nuova" was a consecration to the memory of Beatrice, his first, and by reason of early death, unrealised love ; but who as Marriné says, "was the muse of his understanding—the angel of his soul—the consoling spirit which sustained him in exile, in poverty, under a cheerless, wandering, denuded existence, if ever there was one." "It is radiant with the gleam of gratitude to God for the joy of living—resplendent with purity, softened with gentleness and delicacy, buoyant with a love that bridged over the gulf of death, and elevated to the nearest and dearest intimacies with the white-robed spirit whom he ever adored and ever felt to be his guardian angel, even in heaven." Gemma Donati got his hand, but the union between them was calm and cold—more a domestic expedient than the result of an irresistible impulse of the heart. But the "Divina Comedia" is his master-work. It shows him to be the mightiest genius of the time. It is a creation to delineate and perpetuate the whole middle ages before they passed away into the abyss, and which is as Abbé Laménais describes, "at once a tomb and a cradle—the splendid tomb of a world passing away—the dawning of a brighter world to come. It is a porch that unites two temples—the temple of the past and the temple of the future. The past has deposited therein its religion, its ideas, its sciences, as the Egyptians deposited their kings and symbolic gods in the sepulchres of Thebes and Memphis. The future brings to it its aspirations and

the germs of its progress, swathed in the new-born language of a splendid poetry. It is a mystic infant that draws its life from the two sources of sacred tradition and profane fiction—Moses and Paul, Homer and Virgil. Its glance turned towards Greece and Rome announces Petrarch, Boccaccio, and a host to come; its thirst of knowledge—its eager search into the mysteries of the universe and its laws and constitution—foretell Galileo. Night still broods over the earth, but the horizon is streaked with the coming dawn.”

TASSO, whose history is characterised by deep sadness and oppressive forlornness, whose mind, from excess of exertion and extreme sensitiveness under disturbing discouragements and reverses, was at times much shaken, and who was made the hapless victim of seven years of seemingly unjust imprisonment, at the instigation of Alfonso, gave to the world various works of diversified excellence, as his “Rinaldo,” “Torrismondo,” “Sette Gironate;” but his “Gierusalemme Liberata,” is the most attractive and influential product of his fertile and lofty genius. Its theme is a single campaign of the first crusade, and is pervaded by a chivalrous tone of sentiment. “The plan is regular without much complication, and so arranged that all the successive parts work together for the attainment of a definite end, the conquest of the holy sepulchre. Its natural scenery is described with much power and vividness. Much noble and generous feeling is diffused, as unshaded sunlight over the prominent characters—Olindo and Sophronia, Armida, Clorindas, Tancred, Rinaldo—and is delightfully romantic.” At times the soothing tenderness swells into overwhelming pathos. The scene in which Clorindas is slain by her lover, Tancred, and ere she expires gets from his hand the baptism of purification, is strongly moving and awakens intense tenderness.

HOMER, the prince of epic poets, endowed with inexhaustible creative power, a bard, “a minstrel who sang to be heard, rather than a poet who wishes to be read,” a minstrel who gave expression, not merely or chiefly to personal thought and individual experience, but to the sentiments and aspirations of the Hellenic

people. The "Iliad," somewhat irregular in its structure and detached in its parts, and the "Odyssey," organised according to a continued and well-constructed plan, embrace a vast amount of rich historical and mythological tradition; next to the books of Moses, the earliest written records of human thought, feeling, and action yet discovered. These works are distinguished by simplicity, grandeur, opulence, rapidity, and fresh and vivid pictures of scenes and characters, full of instruction and entertainment, both in theology and history; and demand a careful study and exact search.

PLATO, a disciple of Socrates, was the most celebrated philosopher of antiquity, in reference at least to dialectics and ethics, holding that ideas, and not sensations, are the light of knowledge, and that virtue must be a reality and not a sham. His "Dialogues" contain the germs of the speculative and practical philosophy of subsequent ages, and teem with the products of original thinking and matured wisdom, and are, by some, held to be the fountain of ancient morals, and generally exhibit happiness as the natural fruit of virtue. They are distinguished by depth of thought, range and minuteness of view, exactness of reasoning, and lively sketches of character and manners.

The writings of ARISTOTLE, the pupil of Plato, the tutor of Alexander, the founder of the peripatetic school, the acknowledged chief of the intellectual world, though defective in imagination, are unequalled in penetration and vigour of intellect, in integrity and candour, and in extent of investigation and research. Among his multifarious works, his "Analysis of the Virtues," "History of Animals," "Necomachian Ethics," "Organon," "Politics," &c., will amply repay thorough examination. In these will be found inexhaustive originality, pre-eminent acuteness, exact disquisition, and much practical wisdom, embodied in a style in which preciseness and beauty are singularly combined. We have no sympathy, however, with the dogma of the eternity of matter, or with that which reckons the source of happiness to lie in the medium between two extremes, or with his representation of the active principle in man as divine and eternal; neither do we



forget that he does not appear to teach a true personal immortality, and that his God, his everlasting God, is only a Final Cause, which embodies all excellence.

HERODOTUS, the most ancient Greek Historian, whom Cicero accordingly designates the father of history, travelled much in Greece and many contiguous countries, in order to acquire information on all matters that could subserve his "History," which extends from Cyrus the Persian, and Candaules the King of the Lydians. His work is characterised by naturalness, ease, uninterrupted flow, and truthfulness, as both Cicero and Quintilian certify. While there is much that is incredible or suspicious, he always gives the narration in such instances, as a report, not as a fact. This history may be justly regarded as one of the most remarkable works which have come down from ancient times.

VIRGIL is unequalled for his clear and delicate sense of beauty and grandeur, and for copious and felicitous poetic diction. His "Georgics" are rural and didactic, written with the design of stimulating agricultural improvement. The landscapes are lovely, at times gorgeous. The mythological and historical imagery is rich and brilliant. The "Æneid," his principal work, interests and delights, not so much on account of its plan or its details, or the character of its hero, or the variety and impressiveness of its incidents, or the tone of moral feeling that pervades it, which is in general very defective, but on account of the appositeness and elegance of its imagery, the admirable use he makes of his legendary and historical knowledge, the luscious fascination he throws over the various and enchanting scenes of his native land, the pleasing and enlivening melody of his verse, the unbroken symmetry and calm dignity which are manifest in almost every part, and the occasional striking and tender episodes, which, though not perhaps naturally arising out of the development of the theme, are sprinkled throughout it, and arrest the attention and engross the sympathies.

CERVANTES, whose life was various in its vocations and troubles, and in many of the circumstances and incidents which



occurred, awakened much interest and gained large influence by his "Novelas Exemplares," "Numanlia," "Trato de Argel," "Pericles and Sigismundi," &c., but his "Don Quixote" is the richest fruit of his genius. The pictures in it have a clearness and vividness, and produce an enduring impression on the memory and affection, not equalled by Milton or Dante, Goethe or even Shakespeare, and thus he has come to enjoy a more general appreciation among civilized nations than even the most extensively popular of these.

MOLIÈRE, the contemporary of Racine and La Fontaine, was, according to Sir Walter Scott, "the prince certainly of comic writers," and "possessed in a degree superior to all other men, the falcon's piercing eye to detect vice under every veil, or folly in every shape, and the talent to pounce upon either as the natural prey of the satirist. No other writer of comedy ever soared through flights so many and so various." His plays in general show much penetration in the detection and delineation of the varieties and peculiarities of French character; and are in a very considerable measure free from coarseness and impurity. His "L'Ecole des Maris," "Le Tartufe," "L'Amour Médecin," "Le Médecin malgré Lui," "Le Misanthrope," and "L'Avare," are reckoned among the best for liveliness, power, and humour.

GOETHE, the associate of Klopstock, Herder, Wieland, Schiller, Merk, Lavater, Jean Paul, Musceus, Knebel, and other celebrities, stands in lyric and dramatic power next to Shakespeare and Dante. In the development and evolutions of passion—in the delineation of the mysteries and varieties of individual experience—in the elicitation of national impulse, and the expanding biases of defined eras, there are none that surpass him. In general, his writings are characterised by the highest culture, intense vigour, deep sympathy, large comprehension, and a fascinating gracefulness of style. His "Götz," "Werther," "Iphigenia," "Faust," "Tasso," &c., deserve earnest examination and reflection. Among female writers, consider the letters of Madame de Sévigné, the novels of Miss Austin, the early lessons of Mrs. Barbauld, the "Corinne" of Madame de Staël, and the poems of Mrs. Hemans.

In these will be found thorough penetration into character—a quick detection of artifices, in sincerity, and affection—a clear perception of propriety and ridicule, depth and tenderness of sympathy, precision in knowledge; skill and truthfulness in delineation, purity and loftiness of feeling, gracefulness, serenity, and completeness of execution. Reference may be made to Müller's "History of the Literature of Ancient Greece;" "The Cabinet Portrait Gallery;" Chalmers's "British Classics;" "Imperial Dictionary of Universal Biography."

The multiplication of excellent books in every department of useful knowledge, and at an exceedingly cheap rate, renders any attempt at an enumeration for the guidance of youth unnecessary. In HISTORY, they should not overlook Buchanan, Hume, Smollet, Fox, Henry, Tytler, Schiller, Thiers, Guizot, Lingard, Struthers, Grote, Hallam, Heeren, Macaulay, Grub, &c.;—in LITERATURE—De Foe, Addison, Johnson, Steele, Goldsmith, Blair, Bunyan, Chatham, Burke, Sheridan, Campbell, Savage Landor, Coleridge, Lamb, Brougham, Sydney Smith, Carlyle, Foster, Scott, Jeffrey, Bulwer, Arnold, Isaac Taylor, Rogers, Spalding, Irving, Gilfillan, Landreth, Thackeray, Dickens, &c. In PHILOSOPHY and METAPHYSICS—Bacon, Locke, Grotius, Montesquieu, Puffendorff, Reid, Butler, Berkeley, Darwin, Smith, Priestley, Edwards, Stennett, Smellie, Gisborne, Cogan, Jardine, Brown, Macintosh, Hamilton, Wayland, Wardlaw, Whately, Morell, M'Combie, Dove, John Peden Bell, Dewar, Abercrombie, Ferrier, Bayne, Bain, Mansel, M'Cosh, Calderwood. In SCIENCE—Newton, Boyle, Simpson, Black, Watt, La Place, Bailly, Malus, Carnot, Leslie, Playfair, Thompson, Jameson, Brewster, Biot, Herschel, Kirby, Macgillivray, Buckland, Sedgwick, Pye Smith, Chalmers, Lyell, Bell, Whewell, Hooker, Murchison, Hitchcock, Hugh Miller, &c. In POETRY—Shakespeare, Milton, Cowper, Young, Thomson, Blair, Campbell, Rogers, Akenside, Aird, Pollok, Moore, Wordsworth, &c.

## CHAPTER III.

### ON MEMORY.

Opinions of Plato, Locke, Hamilton, and others. Office of Memory to receive, preserve, and recall ideas : its connection with the nerves and the muscular apparatus of the physical system. Memory liable to be impaired by a high degree of temperature—by paralysis, apoplexy, violence, and other causes : with examples. Opinions that intellectual power declines in old age : instances of great power and activity in advanced years. Supposition that the exercise of the imagination is unfavourable to longevity not fully sustained by facts. Distinctive characteristics of Memory : its capability of great increase : examples. Opinion that a comprehensive Memory and a good judgment are not usually connected not well founded. Large powers of retention may consist with inferiority of judgment : instances. Extraordinary Memories in connection with strong intellect : examples. Qualities of a good Memory—susceptibility, retentiveness, exactness, and promptitude. Existence of Memory in the higher classes of inferior animals, as the horse, the dog, singing birds. Relation of Memory to time : means for its invigoration—regular exercise—eager interest in the cognizance of objects—judicious selection of topics of exercise—wise arrangement—helpful expedients—artificial aids : examples. Function of Memory in a moral aspect : its dependence upon disposition : on the occasions of pleasure or pain being good or evil. Memory vivifies and perpetuates affection : Cowper and Warren Hastings. Memory often revived by small incidents : its influence over certain diseases : example. Objects of affection embalmed in the Memory—mother and son—the bereaved in the grave field—Wellesley in the New Forest—Foster's reminiscences of his wife. Memory exhibits but cannot renew life : its intimate relation to conscience. It furnishes conscience with materials : Joseph's brethren. Connection of Memory with personal responsibility. Memory the bond of individual history. Permanence in Memory even of places on earth where great acts, good and bad, have been performed under any change in the material globe. Memory without true faith will be a means of woe throughout eternity. Chatham's recurrence on his dying bed to the death of Hector in Pope's Homer. Close relation of Memory to man's everlasting destiny for weal or woe.

To the question, What is memory? the replies, though various and differing somewhat from one another, are nevertheless, upon

the whole, substantially the same. Aristotle makes it, the preservation of the image of the motions caused within by external objects: Plato, the form or type of things imprinted on the mind by the organs of the senses, and so imprinted as not to be destroyed by time, but preserved firm and lasting: Locke, the power in the mind to retain ideas of those objects that it formerly perceived; and, in many instances, to recall them as occasion may require: Hume, the present impression of the former perception of a past object, and which is weaker than the original perception: Reid, a distinct conception and a firm belief of a series of past events; and Sir William Hamilton, the retentive faculty, or the simple power which preserves the knowledge that has been acquired, and which is exercised without an act of consciousness. Such are some of the oracular announcements on this subject which philosophers and metaphysicians have made. These definitions or descriptions may not, indeed, give us much light as to how memory arises, nor aid us much in attempting to account for, or explain, some of the very singular phenomena connected with it. Still, they are the results of the investigations of some of the great thinkers in past ages; and are not, at least, unimportant as indications of what has been done in the science of mind.

*It may not be very wide of the fact, if it should be alleged that memory contains two elements—a power to receive and preserve ideas, and a power to recall them.* The ideas may arise from the operations of the powers of the mind apart from external objects, or from sensations through the senses from external objects. When an object, as a tree, is presented, a sensation is produced through the organs of vision upon the brain. There is a form of the tree made. The mind perceives the tree as represented in the sensation produced. In the absence of the tree from ocular observation, the mind perceives the idea of it. The perception may also be remembered. The perception thus recalled is not the same as the real sensation. Recollection is only the present exercise of memory through a series of ideas received and preserved. This is what Sir William Hamilton calls reminiscence,

or the reproductive power exercised on the materials laid up in the memory, giving them a living consciousness. The power to receive and preserve ideas is original. It is not the product of habit or human contrivance. It begins with the first development of reason. If there were no such power, knowledge would melt away as soon as it became the object of perception. The power that preserves sensations, when no longer acted upon by the objects that produced them, also preserves the resemblances of those sensations, even after the sensations may have been entirely effaced. It can reproduce the perception of objects once present. In this act the representation of the object is the same as when it was first perceived, only less distinct. There is a conviction that the real object once existed, though it is not immediately before the mind.

The office of memory, then, is to receive and preserve ideas as they arise, so that they may not fade and vanish. It treasures them up with care, and renders them subservient to future advancement in intellectual attainments. Thus it gives a vivid consciousness, not merely of life as made up of single and disconnected points of sensation, action, and experience, but of the whole period of life from its spring and during its unbroken flow. It gives oneness of direction and character to man's career as human, continued, and interminable. Thus man is not merely sentient as to the present, but also preserves the impressions of the present as they occur; and, by the strong and enduring tenure of association, holds fast the various and ever-varying changes in the forms of thought and imagination, and in the measure of joy or sorrow, of comfort or distress, of calm or tempest, of sunshine or cloud, as these are evolved.

But memory also recalls ideas. In this exercise, it has a reference to past events. The acts of the mind in relation to them may, in many respects, be different; they may be strong or weak, pleasant or painful,—but in one point they are at least alike; they relate to the past. This common relation is the basis of recollection—the source of its supply, and the spring of its excitation, growth, and enrichment.

*Memory seems to have a very close connection with the nervous and muscular apparatus with which the physical system is furnished.* It depends much upon the state of the brain, as concussion or disorder from any influence in the brain, is found to impair or suspend the exercise of this mental power. But when physical vigour is restored, it usually resumes its function, and becomes anew energetic and active. It is not the mind that fails or augments, but the organ through which it operates. When this organ is in any measure injured, memory suffers. When it is relieved and restored to healthiness, it comes to act naturally, and all those tendencies which arose in its impaired condition, to forget the present, or to recall the past with extraordinary fulness and clearness, are removed; and, with their removal, it forgets all that had occurred during the affection under which the brain suffered, and resumes its regular action. The nature of this connection, and the manner in which it operates, are indeed enwrapt in mystery. But as to the reality of this connection there can be no doubt; and it is such as ought to lead to the conclusion that what keeps the nervous and muscular systems in the firmest and healthiest tone, is best fitted to invigorate memory. Any excess in luxurious and effeminate enjoyments, in the use of food or stimulants of any kind or in any form—any excess in the intensity and protraction of mental exertion, is decidedly detrimental. Neglect on these points very often greatly impairs memory, and, at times, suspends its action altogether.

*There are other influences which may contribute to impair the memory.* Thucydides records that, after the plague of typhus fever which followed, in the Dorian war, the famine at Athens, many who recovered from the effect of this epidemic entirely lost their memories; not only forgot the names of their friends and relatives, but their own. Prolonged exposure to a low, as well as to a high degree of temperature, has been known temporarily, and, at times, permanently, to paralyse the memory. In the retreat of the French from Moscow, during Bonaparte's Russian campaign, many of the soldiers and officers found that their minds were greatly enfeebled, in consequence, it is supposed, of

their exposure to great mental anxiety, physical privation, and intense cold. Bonaparte's own memory became temporarily affected, particularly as to names and dates. In Count Segur's statement, it is alleged that his intellect was temporarily affected as the result of great anxiety of mind. Many instances might be adduced in which, through paralysis, apoplexy, fever, or violence, the memory has been impaired partially, or lost altogether—sometimes rendered incapable of remembering parts of the language, as substantive nouns; sometimes, names and dates—sometimes, recent circumstances—sometimes, the names of things, and sometimes the things themselves.

There are some, as Cabanus, who allege that intellectual power wanes and declines when old age comes on and animal vitality begins to fail; while others, as Sordate, reckon this a popular delusion. The vital principle may and does wane in old age, as it throws the autumnal tinge over the green foliage of life, but not the intellectual power. "It is not true," he says, "that the intellect becomes weaker, after the vital force has passed its culminating point." Whatever may be the prevailing phenomena in this respect, there are many facts which, to a certain extent, corroborate his opinion. Cardinal de Fleury was Prime Minister of France from the age of seventy to ninety; Fontenelle long held the post of perpetual Secretary of the Academy of Sciences, and did not retire from it till he was eighty-four, and wrote his "Elements of the Geometry of Infinities" when at the age of seventy; Waller was eighty-four when he wrote his poem, entitled "A Presage of the Downfall of the Turkish Empire," and published his "Divine Poems," which evinced no abatement of the vigour and elevation of his earlier days; Titian, the founder of the Venetian school of painting, exercised his art till the close of his life, which occurred in his ninety-sixth year; Handel died when seventy-five, and made his last appearance a little before his demise; Sir Isaac Newton died in his eighty-fourth year, and, about a month before his death, he presided with unimpaired power at the Royal Society; Locke reached the age of seventy-three, and his "Discourse on Miracles,"



and "Paraphrases, with Notes, of the Epistles of St. Paul," were written shortly before his death. Cicero says, in his "Treatise on Old Age," that he never heard of any old man that had forgotten where he had hid his treasures. Things which they regard, they remember,—the securities they have out; who are indebted to them, as well as to whom they are indebted. It would thus, moreover, appear that the exercise of the intellect conduces to health and long life, if wisely regulated. Dr. Madden alleges that the vigour and action of great intellect is favourable to longevity in every literary pursuit, where the imagination is seldom called upon; but appears to reckon the exercise of the imaginative faculty as calculated to impair the health and shorten life; and adduces such instances as Burns, who died at thirty-seven, and Cowley, at forty-nine, but both were addicted to intemperance; and excess in dissipation may have had much greater influence in bringing on an early termination of life, than the exercise of their imagination. And then on this point, it may not be forgotten that Chaucer died at the age of seventy-two; Goethe at eighty-three, and Klopstock at seventy-nine.

*Memory stands connected with the communication of knowledge.* It is the main instrument in this business, and acts as the medium of intercourse between man and man. It aids in bringing his individual powers into social action, and his individual attainments to bear upon the instruction, and to contribute to the excitation and enjoyment of others; and when well regulated, to the increase of his relative influence. It is a lever to raise to usefulness and distinction. The person who has a memory that can grasp with firmness and retain what he reads and what he observes in the operations of his own mind, and in the events which occur around him, whether in the material universe or in the domain of intellect, and has judgment to compare and weigh justly the ideas which he has laid up, will rarely fail to reach high eminence.

The *distinctive characteristics* of memory are various. It is susceptible of improvement. Its powers grow; but their increase reaches a limit, and then they begin to decay. This arises from



the nature of the organ through which it operates. The old usually remember what occurred in early life, more easily than events in the present time. This seems to prove the dependence in no small measure of memory upon the brain for its exercise. If it depended wholly on the intellect, it would not experience such changes. Thus the shortness of memory in children may, as Aristotle alleges, arise from the brain being too soft to retain impressions made upon it; and the defect of memory in old men may arise from the rigidity of the brain, which renders it insusceptible of receiving any durable impressions. But memory is capable of very great increase, and has been found to reach very great strength. It is said that Seneca could repeat two thousand verses in their order; and then begin and rehearse them backwards without stop, and without a single mistake. Cyrus could call every individual of his numerous army by his proper name. Mithridates, who governed twenty-three nations, each of whom had its peculiar language, could, with promptitude and exactness, converse with those of each nation in their own tongue. It has been mentioned in regard to Monsieur Euler, that, after he had lost his sight by too intense application to study, he composed his "Elements of Algebra," and a work "On the Inequalities of the Planetary Motions," which required very extensive, multifarious, and complicated calculations; and which, nevertheless, were performed solely by the aid of the memory. Besides this, he was also an excellent classical scholar, and could repeat the *Æneid* of Virgil from beginning to end, and indicate the first and last line of every page of the edition he used.

*Much attention paid to the invigoration of the memory, tends, it has been said, to cramp invention and impair judgment.* Seldom are a powerful imagination, a sound understanding, and a clear discernment united with a vigorous and a retentive memory. When the imagination is active and fertile, it rarely rests on the objects over which it passes with the earnest heed necessary to fix impressions of them in the remembrance. Lord Kaimes has affirmed that a great and comprehensive memory is seldom connected with a good judgment. Now, it may be that an accurate

judgment does not depend upon, and is not aided by, a large stock of ideas ; and also that a great and retentive memory is not favourable to declamation or copious eloquence. But it must be a peculiar kind of memory—a mere verbal memory—which is obstructive to the cultivation of the imagination and judgment. The memory, viewed as retaining an abundant store of conceptions, cannot surely be so. The more replete it is with images—with ideas springing out of causes and effects, and with known facts, the stronger will the imagination be, and the clearer the judgment. The suggestions which analogy yields will be more copious. These feed and elicit the invention of the poet, and stimulate the discoveries of the philosopher ; they enliven the fancy, enrich the imagination, and sharpen and strengthen the understanding.

It may, indeed, be true, that there are some who have extraordinary powers of retention, yet are marked by much inferiority of judgment and singular poverty of imagination. Their memory, however, is peculiar, and belongs to a particular train of circumstances. Beyond this train it cannot go. Its sphere of action is narrow. It presents the objects which come within its scope in the old and familiar connection and sequence. In this way, both the judgment and imagination are restrained, and stand in abeyance. Thus memory may be quick and retentive, but it is, in general, only in regard to a very limited circle of objects ; and these common and unimportant in character. Persons with this description of memory usually have few thoughts of a very high, imaginative, or intellectual order. Nor do they remember more than others—oftentimes not nearly so much. A profound thinker may have far more suggestions, though these may not rise so readily in the recollection as in the case of a more superficial observer. The wealth of the one class is made up merely of those smaller pieces which are in continual request, and, therefore, brought more frequently to view ; while the abundance of the other consists chiefly in those valuable coins that are rather deposited than carried about for present use ; but which, when brought forward, exhibit a magnificence of wealth, that by con-

trast, indicates the insignificance of the possessions that the other holds. The mind, unfamiliar with deep reflection, may have the power, notwithstanding, of connecting and exhibiting a vast number of frivolous facts. A striking illustration of this kind of power is found in Mrs. Quickly, as given in the second part of Henry IV., Act ii., Scene 1. Lord Kaimes, in his "Elements of Criticism," quotes the passage and explains it. Mrs. Quickly is attempting to force upon Falstaff's remembrance his promise of marriage. The text is truthful and entertaining. It runs thus:—

*"Falstaff.* What is the gross sum that I owe thee?

*"Hostess.* Marry, if thou wert an honest man, thyself and the money too. Thou didst swear to me, upon a parcel-gilt goblet, sitting in my Dolphin-chamber, at the round table, by a sea-coal fire, on Wednesday in Whitsun-week, when the Prince broke thy head for liking his father to a singing-man of Windsor; thou didst swear to me then, as I was washing thy wound, to marry me, and make me my lady thy wife. Canst thou deny it? Did not goodwife Keech, the butcher's wife, come in then, and call me Gossip Quickly? coming in to borrow a mess of vinegar; telling us she had a good dish of prawns; whereby thou didst desire to eat some; whereby I told thee they were ill for a green wound? And didst not thou, when she was gone down stairs, desire me to be no more so familiarity with such poor people; saying, that ere long they should call me madam? And didst thou not kiss me, and bid me fetch thee thirty shillings? I put thee now to thy book-oath, deny it, if thou canst?"

Mr. Fearon states, in his work on "Mental Vigour," that there was a man in his father's parish, who could remember the day when every person had been buried in the parish for thirty-five years, and could repeat with unvarying accuracy the name and age of the deceased, and the mourners at the funeral; but he was a complete fool. Out of the line of burials he had not one idea, and could not give an intelligible reply to a single question; nor be trusted even to feed himself. Thus there may be strength of memory under a particular form, associated with feeble judgment and defective reasoning. But historical literature contains abundant evidence to show that extraordinary memories may be united with a sound and vigorous intellect. Dr. Johnson, Edmund Burke, Gibbon, Locke, Grotius, Pascal, Leibnitz, Euler, Sir James Mackintosh, Dugald Stewart, and Dr. Gregory, were not only celebrated for power of intellect, but for their strength

and accuracy of memory. Ben Jonson could repeat all he had written and whole books he had read.

The memory that may rise to an approximation to completeness, is that which receives ideas of events or persons with readiness—admits them without limit and without exhaustion—retains them with firmness and faithfulness, and recalls them with exactitude and quickness. Such a memory is, indeed, rare. But in some of these distinctive features, it may be found in no small measure of completeness, though, in other respects, it may have obvious defects. There may be susceptibleness and not largeness. There may be retentiveness, without susceptibleness or promptness. But, whatever may be the state in which memory is possessed, there is no kind or degree of it that may not be much improved. This fact should stimulate and encourage to employ all the means suitable to its invigoration. If this were carefully and perseveringly done, complaints in regard to the unfaithfulness and feebleness of the recollective power would not be so frequently heard. The hapless memory gets the blame of the chasms in thought and historic incidents that occur, and of the embarrassments and lack of pertinent argument and apposite illustration and figure that are felt in mental effort and conversational interchange. It has to stand sponsor for all failures in the other powers of the mind, and the unenriching results which arise from their exertion.

As a matter of speculation, it has been inquired,—*Have all inferior animals memory?* The more perfect animals appear to have; as the dog, the horse, the elephant, and some kinds of birds. A dog knows his master after he may have been not merely days, but months absent. A horse will trace back a road which he has but once travelled, though it should be years since he first went along it, and do it with more accuracy than his rider. Many species of singing birds have a capacity to learn tunes from the human voice, and repeat the notes again and again, approaching nearer and nearer to perfection, till at last they sing the tune correctly. These, and such qualities as these, involve a power to receive and preserve impressions made upon the brain, and also a

power to recall these impressions. They are not, as Harris alleges, seen for the present only as painted on the imagination of the animal. For how should the animal know them again without referring them to former perceptions. The recognition of anything implies that it has been perceived before. Recognition is essential to memory. Harris affirms that memory necessarily embraces a sense of past time ; and that animals have not any notion of time. It may be that they have not a correct notion of time, for this arises from comparing the fleeting succession of our own ideas with the permanence of our persons and other objects. But memory does not necessarily involve an apprehension of past time ; for it may preserve and recall many things that may have been formerly perceived, without being able to ascertain the precise period when such perceptions occurred. Moreover, the child may well be supposed to remember and reason long before he has acquired a correct notion of time. It seems, then, to be an unwarranted conclusion that, because the inferior animals have no notion of time, therefore they can have no memory. If they had not the power to preserve the impressions of sensible objects made upon the brain, and of referring these impressions to the objects which occasioned them, how could they recognise objects at all ? They could only have the perception of objects as presented to them ; but this, it is evident, does not explain the phenomena which occur. Aristotle, Locke, Reid, and other inquirers, concede this point, though they shrink in general from allowing them the power of reflection and ratiocination. But the evidence in favour of their partial possession of these powers appears to be as strong as that in favour of memory ; in short, many of the facts which demonstrate the existence of memory, demonstrate also the existence of reflection and ratiocination.

*What are some of the means by the use of which the invigoration of the memory may be realized and secured ?*

*There is regular exercise.* Well-regulated exercise is necessary to increase the strength of any of the mental powers ; and the memory is not an exception to this. Right exercise will contribute to augment its vigour and efficiency, while the neglect of

this tends to weaken it. Sir Isaac Newton, at one period of his life, entirely forgot the contents of his celebrated "Principia," in consequence of neglecting to exercise his memory.

Repeated use begets fixed habit. The frequent exercise of a muscle consolidates it, and imparts strength to it. How firm and brawny does the arm of the man who works at the anvil become ! The exercise of the memory should be commenced early, and it should be continued with regularity. The memory should be constantly intrusted with ideas, and the expressions with which they must be clothed. Care, indeed, should be taken at all times, and in every state of life, not to overburden it or attempt to force it. This tends to impair its strength. It loves freedom, and disdains to be forced. Hence it not unfrequently happens, that the more a person may endeavour to recall an idea, or a train of thought, the more he may seem to forget it. In this state, there should be no attempt to constrain it to act. It will come to act of its own accord. It delights to try its power spontaneously. In committing any thought or series of thoughts to memory, the exercise should not be continued too long at a time ; but when engaged in it, the whole attention ought to be given to it ; and, after suitable intermissions, the exercise should be resumed in this spirit, and with this determination.

Overstraining the memory in early life is apt to obstruct its growth and impair its vigour. Mr. Fearon, in his work on "Mental Vigour," refers to the custom in some schools of making boys, in the middle or lower classes, once or twice a year repeat the Latin and Greek poetry they had learned during the year, with such additions to it of fresh matter as each boy could accomplish. The usual quantity for the boys to repeat was from six to eight thousand lines, which they did in eight different lessons. One boy, in Mr. Fearon's year, construed and repeated the enormous quantity of fourteen thousand lines of Homer, Horace and Virgil. This excessive strain on the memory is not calculated, he alleges, to strengthen it. Memory ought to be carefully cultivated in early life, but overacting and overweighing it conspire to weaken it. To attend to the exercise of the

memory, and to neglect the elicitation and improvement of the understanding, is, as Boerhaave says, "a piteous mode of instruction; and embraces but a meagre preparation for the business and activities of life;" and this, Zimmerman, in his "Experience in Physics," fully and strikingly shows. But though overstraining the memory in youth ought to be guarded against, yet the knowledge which is acquired by such exercise is seldom, if ever, obliterated from the mind, except by disease. "The intellectual ordeal by which long and brilliant passages of the poets, orators, and historians of antiquity, are stored up in the memory, furnishes elevated thoughts, profound wisdom, exquisite imagery, noble and magnanimous sentiments," which, though not the sole or most efficient means, tend to sustain and relieve the refined and erudite, when their bark is being tossed upon the tempestuous ocean of life.

*There should be eager interest cherished while the mind takes cognisance of objects, whether presented to the senses or the intellect.* Without this, there can be no just reason to confide in the faithfulness of the memory. For in proportion to the intensity with which the power of observation is exerted will the strength and tenaciousness of memory be progressively increased. As a habit of attention may be acquired, it is obvious that an improved habit of reminiscence may be gained. When the mind is strongly bent to a particular subject,—when there is real interest felt in it—when there is pleasure derived from it—it must make a deeper impression upon the mind than will be formed in common circumstances. If, when we observe any scene, or read any book, or hear any conversation or discourse, the mind wanders and rests not; or if indifference and indolence are cherished, intellectual wealth will not be accumulated. Where there is not earnest attention given, there cannot be a distinct and vivid apprehension of the stores of knowledge that we would lay up. If we do not understand the subject—if we have confused ideas of what we would remember—we will not retain firmly what we intrust to the memory. Our notions will vanish like the images which the twilight presents.



*There must be a judicious selection of those things on which the memory is to be exercised.* It is impossible distinctly and accurately to remember everything which may come before the mind. The capacity, too, of this mental power, though extensive, and, it may be, susceptible of indefinite improvement, is, nevertheless, still limited in its present operations. The process of memory, therefore, must be greatly assisted by disencumbering it of all matter that is frivolous or unimportant. We should always strive to store up what is good and useful. The sound reflections which arise from the exercise of our own mental powers, and the valuable sentiments of others, should be kept with care. These are our proper treasure. If life should be much extended, and time and opportunities and mental energies are carefully employed in the acquisition of knowledge—secular and sacred—how varied and vast and important must be the treasures which a susceptible and retentive memory may accumulate! We should always reject what is frivolous or pernicious, and not convert memory into a toy-shop, or a lumber-room. The youth should remember that light miscellaneous reading, if much indulged in, tends to enfeeble memory. The same thing may be said in regard to much reading of reviews, magazines, and newspapers. Reading of this kind does little more than crowd the mind with vague images and impressions which decidedly relax the power of reminiscence. If we pour into the memory what we do not expect that it should retain, we will weaken it, and lose our authority to command its service when this may be required.

*Nor is wise arrangement less important.* The details, facts, and principles which claim the exercise of memory are so numerous and complicated, that, to be able to recall them in their proper relation, and to apply them to the various purposes of argument and illustration, it is necessary to classify them under their several heads, and to connect them with leading associations. The power of reminiscence is enlarged by strengthening the bond of association among the several parts of our knowledge, particularly among those which happen to have a common basis, or which bear upon a common subject. The



power of association is known to have very great influence in giving strength and facility to the operations of memory. Resemblances, contrasts, and contiguities, all aid remembrance. If we pass a new scene, it may resemble or widely differ from a scene with which we are familiar, and to which we may be drawn by a thousand associations. The present scene, whether by resemblance or contrast, recalls the other, which was at one time well-known to us. Resemblance in the letters of the name, or in some features of the body, may serve to recall the person we would remember. The physician whose name begins with *H* may recall Hippocrates to whom we may wish to refer. A person with large shoulders may suggest Plato; with curled hair, Crispus. So it is with continuity, whether in regard to time or space. If the name of the giant who defied the hosts of Israel has escaped us, the recollection of David, who overcame him, may serve to bring it up. If we revert to 1815, and Waterloo, what a host of solemn and stimulating thoughts are evoked! Thus, too, the relation of one object, though it should be very remote, to some other object presently forgotten, may serve to bring to remembrance the forgotten object. The connection may be very slender, and may pass through a long and complicated train of thought, but still it may be sufficient. Thus a rural house suggests its owner; then there rise up woods, then timber, then ships, then admirals, then fleets, then implements of war, then furnaces, forges, workshops for the preparation of those implements; then the navies of other nations, then national struggles by sea, with defeats and victories; then national conflicts on land,—nations humbled or triumphant; old dynasties shaken and abolished, new sovereignties raised up and established.

*What is given to memory ought to be reduced to proper method.* There should be a classification of subjects according to some obvious distinctive feature. A just and discreet arrangement of this sort must greatly aid it. Thus the details should be arranged of literature, science, and theology, of grammar, geography, history—civil and ecclesiastical—mathematics, algebra, mechanics, hydrostatics, pneumatics, optics, chemistry, botany, zoology, geology,

anatomy, astronomy, moral science. Revealed truth may be cast into methodical plan and order. In this way knowledge may be mapped and classified, and its various parts may be more easily recalled. The apprentice, it has been stated, in an apothecary's shop, will learn the names of the medicines more quickly if they are arranged alphabetically, or according to their nature or qualities, as herbs or minerals, leaves or roots, fluid or solid, simple or compound. When there is a mutual dependence of objects on each other, the recollection is much assisted. Hence mathematical demonstrations, however extended, are more easily remembered than a set of disconnected sentences. The Book of Psalms or the Epistle to the Romans is more easily recalled than the Book of Proverbs. The memory may be much benefited, then, by methodising the various branches of knowledge on the principle of resemblance and mutual dependence. The letters of the alphabet, for instance, may be made so many points round which we purpose to group certain lines of thought. Take the letter *B*. We wish to associate with it several eminent literary and scientific men whose names commence with this letter; and we have Bacon, Black, Blacklock, Blackstone, Butler, Burns, Bunyan, Byron. The list may be indefinitely extended. By often meditating on these persons in connection with this letter, the recalling of the letter may serve to revive the reminiscence of the persons thus associated with it, and of much connected with their history. So might we proceed with senators, or commanders, or lawyers, or the different branches of literature, science, and art, or memorable revolutions, or extensive wars. Moreover, no small aid might be given to the memory by constructing an index of important events and celebrated persons, to which access might always be had, and which we could in a very short time review. Besides, careful repetition of what we would retain may serve to give tenacity and promptness to memory. Nor will correct abridgments of what we would preserve be useless. These should be often reviewed. They help to call up the whole subject to which they relate, and frequently become suggestive of collateral and illustrative themes. In addition to all these expedients, it might not

be without advantage to endeavour to localise memory. For this purpose, certain marks or figures may be used to indicate new topics; and the commencement of paragraphs may be written in larger and more prominent letters. Verse, too, has been called into the service. Moral precepts, proverbial sayings, rules of health, and various other topics, have been thrown into a poetic form. Thus we have the "Golden Verses" of the Pythagoreans and Cato's "Distiches" concerning manners. Conversation with associates on what we have read, or on what we may have heard that may be of importance and use, or on what we may have to deliver to others, may contribute not a little to fix the subjects in the memory and render them familiar. Repetition aloud of any piece of composition that we may have to present to others, is well fitted to rivet the thoughts on the memory, to give promptness and exactness to recollection, and to prevent embarrassment should annoyances occur in the time of delivery.

Dr. Rush, in his "Medical Inquiries and Observations upon the Diseases of the Mind," suggests as a remedy for loss or decay of memory, the more frequent repetition of what is wished to be remembered, and mentions the instance of a London printer, who, after working seven years in composing the Bible, was able to repeat every chapter and verse in it by memory. In connection with this, what has been handled or tasted, seen or heard, is seldom forgotten. The ear especially greatly assists memory. Hence singing subserves the promotion of its susceptibility and retentiveness. A song is always learned sooner than the same number of words not set to music.

*Various artificial methods have been devised and tried, both in ancient and modern times, to aid in strengthening the memory. Most, if not all of these, have failed to yield much benefit. Strong memories do not much need them; and weak memories are often injured by them. It would be a waste of time to attempt to describe these methods, such as the scheme of Simonides, and that of M. Feinagle, the system of Gray, as embodied in his "Memoria Technica," and that of Lowe, as given in his "Mnemonics Delineated." These and kindred systems have*

never come into general favour; nor did they, perhaps, deserve it. These systems, if carried out and adhered to, would in all likelihood be found to weaken rather than invigorate the memory, repress rather than expand its power, and contract rather than enlarge its freedom of action. A description of the most important of the systems that have been tried, will be found in works on logic, in encyclopædias, in the articles on mnemonics, and collateral subjects.

*Memory sustains an important moral function, and exerts no small measure of influence in moulding and forming individual character.*

It is not itself moral, but the ideas which it receives and preserves have a moral relation and quality. The character and value of the treasures of memory are very much determined by the dispositions of the heart. These give a direction to the efforts of this mental power, and sway it not a little in the kind of objects it prefers and preserves. The merely secular heart instigates it to select secular objects—the facts of science, the events of history, the topics of literature, the incidents in art, the struggles of nations and parties, the progress and triumphs of civilization. Its stores are thus all secular, and they cannot fail to impart an entirely secular tinge to the character and conversation. The man of this stamp is a mere denizen of the earth, or at the utmost, of the planetary and sidereal systems, and he rises no higher. His noblest thoughts and aspirations are only conversant with the objects that are seen, or the laws which regulate the phenomena of mind and matter. He understands not the higher tendencies of his nature, and their susceptibility of indefinite development and improvement, and appreciates not the yearnings of his heart after a future and immortal destiny; “he minds earthly things.” Divine revelation alone meets the complex being of man, and the deep and manifold wants of that being—involving the absence of moral excellence—of the right use of all the powers which belong to it, and of true spiritual enjoyment. It unfolds God not only as perfect in wisdom, power, and goodness, but also as infinite in holiness and love; and, in

His administration, as at once righteous and merciful. It presents a sufficient Mediator, by whom alone guilty man can obtain pardon and be purified to enjoy the approval and fellowship of the Divine Lawgiver. It makes known the sacred Spirit, whose work it is to illumine, purify, elevate, and bless the human soul. The whole truth in the divine record—the doctrines, the precepts, the promises, the good examples, the life and cross of Christ, the inestimable blessings and privileges, the momentous and imperishable triumphs, the untainted and enduring heaven, rightly revolved, fashion and form the inner man, and, as instrumentalities, impart to the soul unfailing power and unfading beauty. Thus only can memory yield true and abiding satisfaction. Preternatural truth must be stored up in it, and made the subject of constant, spiritual meditation. Thus is the character formed and improved, and made meet for final and endless bliss. How unwise and pernicious, then, to treasure up in the memory anything and everything but revealed truth! The lodgment of this truth in the memory, and the right knowledge of it, is the only element that vivifies and transforms and adorns the human soul; and thus only memory becomes, and can become, a source of the purest and loftiest satisfactions. He who traverses the histories of all nations and all times, and neglects the sacred narratives—the most ancient of all, the most important and the best—who toils assiduously to improve himself in regard to the systems of philosophy and moral science, both ancient and modern, and spurns the wisdom of Solomon, the searching intuitions of Paul, and the vicarious redemption, the perfect morals, both in principle, precept, and example, of Jesus Christ; he who revels in the products of an epic, tragic, or comic muse, whether ancient or modern, and even in the corrupting lays which flow from impure poetic inspiration, and scorns the works of Moses, David, and Isaiah, knows not the mysterious and high destinies of his nature, and hails not as he ought the light from above, which guides man to God and to the far-off land, where the Prince of Life is seen in purest glory, and His blessed presence is enjoyed without stop and without end.

But overlook not, that while memory may yield invaluable pleasures, it also inflicts its pains; and these, as time rolls on, are, if life's path is not well trodden, multiplied exceedingly and without intermission. It becomes the storehouse of woe—the herald of curse—the dark past awakening fearful anticipations of disaster and destruction in the vista of the great future. Sin and guilt, the sigh, the tear, the grief, the selfish deed, the treacheries, the deceit, the friend gone, the comfort lost, the time misspent, the fair opportunity neglected, the fondly-cherished hope quenched, the bright prospect long and delightedly entertained deeply darkened, and “all the life of life for ever fled, turn memory into a fountain of bitter waters.”

“Memory!

I greet her as the fiend to whom belong

The vulture's rav'ning beak, the raven's funeral song.”

*Memory contributes to feed, vivify, and perpetuate affection.* As soon as reason begins to dawn and act—as soon as external objects begin to attract and interest—so soon memory may be supposed to record what is seen, and the thoughts and emotions which are thus originated. Even in the child this process may commence. By his senses he receives sensations from external objects which impress his mind. By experience, he comes to distinguish the one sensation from the other, and the objects also which give rise to the various sensations he feels. From one object he derives a sensation of pleasure; from another, a sensation of pain. He will then come, by repeated acts and impressions, to connect pleasure and pain with the presence of certain objects. Light may yield pleasure; fire may, on contact, give pain; the sight of mother may impart much agreeable excitement. Thus sensations leave ideas in the memory. Every new object will affect him with a new set of sensations, and these will give a new set of ideas to be treasured up. Thus every day of the child's life adds a new page to the book of memory—the record of some attainment or failure, of some joy or sorrow, of some swelling of the heart under disappointment or rebuke; and, in after life, when he turns over leaf after leaf of the interesting

volume as it was filled up in the progress of years, the pleasure or the pain connected even with its very earliest entries revive. As memory thus recalls the scenes and incidents and companionships of boyhood and youth, the former experiences and olden partialities are resuscitated. It had never occurred to young Cowper that the glebe where his father lived belonged to the parish rectory he held, and was not his own property. How deep and afflictive was his sorrow when he found it was about to be inhabited by another. In much tenderness he says, "There was neither tree, nor gate, nor stile in all that district to which I did not feel a relation; and the house itself I preferred to a palace. I was sent for from London to attend my father in his last illness, and he died just before I arrived; then, and not till then, I felt for the first time that I and my native place were dissociated for ever. I sighed a long adieu, to friends and woods from which I once thought I should never be parted; and was at no time so sensible of their beauties as just when I left them behind me to return no more." When Thomas Chalmers went on a visit to his father's house, everything in it and about it brought back the memory of early days. "I proceeded to the manse," he says, "and remarked that the large gate laboured under its wonted difficulty of opening; and this circumstance brought the olden time with a gush of tenderness." The frequent musings of memory on the scenes where early life may have been much spent, tend to invigorate local attachment, an affection which is usually strongest in the most vigorous minds. Warren Hastings, as Macaulay informs us, was greatly attached to the seat of his ancestors at Daylesford, in Worcestershire. The family being unable to keep it up, had sold it to a merchant in London. "The daily scenes—the lands which his ancestors had possessed, and which had passed into the hands of strangers—filled his young brain with wild fancies and projects. One bright summer day, the boy, then just seven years old, lay on the banks of the rivulet which flows through the old domain of his house to join the Isis, there (as threescore and ten years later he told the tale) rose on his mind a scheme which, through all the turns of his event-



ful career, was never abandoned. He would recover the estate which belonged to his father—he would be Hastings of Dalylesford. When, under a tropical sun, he ruled fifty millions of Asiatics, his hopes amidst all the cares of war, finance, and legislation still pointed to Dalylesford; and when his long public life, so singularly checkered with good and evil—with glory and ignominy—had at length closed for ever, it was to Dalylesford he retired to die.” The power and the activity of the memory are often suddenly increased by the presence of part of the real objects in the scene which had formerly much interested us. The smallest incident may give memory overwhelming power. The much-loved friend is smitten in the full blow and vigour of life, and the survivor on whose heart she was deeply engraven is bowed down and scorched with grief. But business in course engages—social intercourse engrosses and relieves—mournful reflection subsides. The wound is nigh closed up. Years have elapsed, when he and some choice associates have gone on a tour of observation and pleasure. He is in a distant land, and some thousand miles away from his domestic home. Oceans, and kingdoms, and regions of mountains lie between him and it. He sojourns for a season in a famed city in the east. Its wonders and curiosities attract him. He is all interest, buoyancy, and cheerfulness. He passes along in an evening one of the most gorgeous crescents. There strikes his ear a most enchanting strain of music. He stops and meditates. It is the favourite air of his Julia, who has long fallen on the deep sleep. In a moment, home and all its endearments and changes—all its lights and shadows—all its joys and sorrows—all its meetings, and greetings, and partings, are in his heart. The spontaneous gush of emotion comes. His companions look surprised. He saddens. His pleasures are at an end. The works of art and of nature assume a new and a darker hue. His anguish is as quick and as fresh as when he saw her whole frame sinking as the precursor of the final flight of her loving spirit. A few hours after he takes his resolve, and returns to the scene of his enjoyments and bereavements. Thus neither time nor distance can shield the soul against a remembered sorrow.



The smallest incident may revive it and give it augmented force. Thus vivid impressions are awakened; and the whole scenic representation comes forcibly—at times overwhelmingly—before the mind. Revived impressions of this sort have been found occasionally to produce very salutary results in certain diseases. Dr. Rusk of Philadelphia mentions, in one of his introductory lectures, an instance of this description. When at school in Cecil County, Maryland, he and his school-fellows were wont on holidays to go into the field of a neighbouring farmer to see an eagle's nest, and to watch her at the time of incubation. At times the daughter of the farmer used to accompany them. The little girl grew up and settled in Philadelphia. After some time young Rusk became a medical practitioner in the same city. They happened to meet again, and in their incidental intercourse they warmly descanted on the pleasant walks, the romantic paths, and, above all, the eagle's nest in her father's field. Since these gay and joyous days, something more than forty years had elapsed, when Dr. Rusk was called on as a physician to visit her. She was in the lowest stage of a typhus fever. As he entered the room he caught her eye, and said in a cheerful tone, "The eagle's nest." He found her unable to speak, but he had touched the right chord. She seized his hand, while her countenance indicated the presence of the liveliest emotions. The home of her youth, her early companions and friends, and all the innocent enjoyments of childhood, rushed at once to her recollection, and produced a reaction in her physical state. From that moment the complaint took a favourable turn, and she recovered. So possessed was she with the conviction that these magic words had effected her cure, that her first salutation to Dr. Rusk ever after was "The eagle's nest!"

The objects of ardent affection and endeared association, when withdrawn from us, are for ever embalmed in the memory. Reminiscence sometimes puts forth great force, and old regards rush back on us as strong and vivid as in the times when the objects of them were our daily talk—when their presence gladdened our eyes—when their accents, from the joyous prattle of

the child, the genial and fascinating conversation with the familiar friend, the sage and deeply-interested counsel of the parent, thrilled in our ears ; and when, with burning and untearful eye and overwhelming anguish, we gazed forlorn upon their hopeless and unirradiated corpses. That parting is death, at least as far as time is concerned. Strong passion may, indeed, come to an end. It may drop out of life in one way or other, and the earth's clods close over it, and we see it no more. But it has been part of our souls, and, as a chastened affection, it shall never die. See how the memory of yon tender mother throws up, almost without stop, and with unabated force, the cherished thoughts of the child of her heart, who has removed to scenes where virtue may be severely tried, and is often overcome ; or has gone into remote lands, and now sojourns among strangers, exposed to cold-heartedness and unscrupulous rapacity—the victim of frequent sadness and home-sickness ; or engaged to do business in the great waters—to encounter their storms and their perils, or has joined the nation's hosts that go forth to meet the onslaught of the embattled foe ! Survey that grave-field. What endeared memories nestle among its dissolving clayey forms and its priceless dust ! Though there the heart's sympathies pulsate not—the eye's gleamings of emotion are quenched and it rests lustreless—and the hand, once nerved with friendship, lies cold and motionless,—though the endeared forms of kindred and companions be there melting into entire dissolution, memory resuscitates and humanises all, and recalls anew the “days of other years.” No spot of earth is so familiar and precious to the meditative and tender mind.

What a strange mystery and spell there are in memory's action ! When the Marquis of Wellesley was an old man, and had been Governor-General of India, and had filled one of the highest ministerial offices in England, he one day went to the New Forest. Sixty years had elapsed since he had been last there, but its scenes were never to be forgotten. It was there where he had met one whom he had passionately loved—one who had fondly returned his affection, and had died in the

brightness of her youth. The lustre and activity of a long life were forgotten in the dearer recollections associated with the scenes of their early loves ; every morning he drove to the neighbourhood of the abode where they had been domesticated, and there, alighting from his carriage, he would wander through all the paths they used to tread, to feel too deeply that ambition is no cure for bereaved affection. In reference to the departed, and the tender reminiscence of them, as for ever concealed from the surviving on earth, the powerful and strong-affectioned Foster thus ruminates :—" It would come again and again up close to the thick black veil ; but there is no perforation—no glimpse. She that loved me, and, I trust, loves me still, will not, cannot, must not answer me. I can only imagine her to say, ' Come and see.' One of the most striking circumstances to my feeling is, that in devotional exercises, though she comes on my mind in a more affecting manner than ever, I *have no longer to pray for her*. By a momentary lapse of thought I have been several times on the point of falling into an expression for her, as if still on earth ; and the instant, ' No, no more for her,' has been an emotion of pain, and, as it were, disappointment, till the thought has come, ' She needs it not—she is now safe in the possession of all that prayer implored.' Even after this consolatory thought, there has been a pensive trace of something like pain, that sympathy—care for her welfare—should now be superfluous to her, and finally extinguished. I have sometimes felt a self-reproachful reflection which would go into something like a wish that she could be with me for a while, in order that I might repair my great deficiency in such a manner as her loss makes me feel that I ought to have been of this value to her. That the fault is now irreparable is, at times, a very painful thought. The consolation is, that she had a *Divine* Instructor, and that the great object is accomplished. This, however, does not suppress the regret that she does not in that happy state *owe more* to me."

But though the memory can and does much in reviving impressions that had faded in the mind, and in recalling with distinctness and fulness the objects that had occasioned them,

there is something that is beyond its power. It only gathers and gleans and re-exhibits, but can never renew. The joys it brings have lost much of their force and freshness; the sorrows, much of their intensity and oppressiveness; the comfort, not a little of its lusciousness; the pain, no small measure of its poignancy. It may give all the forms in which we may have seen those who have a deep and tender interest in our heart. It may, indeed, represent the child in its loveliness and frolic, or waning into the long sleep and deep darkness of the grave. It may call up the careful mother—ever beaming affection on her offspring—watching over their every movement—providing for their every want, and bending over them in quickened solicitude when in sickness and peril; or worn out, and, with palsied limb and wrinkled countenance, reposing in the arm-chair in the feebleness of age, and bending down to the last resting-place of human dust, with heart as sensitive and warm as in the meridian of life. It may exhibit the friend in vigour and cheerfulness and generous action, or sunk into the emaciation and ghastliness, and shaken by the paroxysms, of dissolution. It may give the form and colour of the plant or flower or fruit, but in no instance can it give life. It only restores inanimate forms. The vitalising element is wholly gone.

*Memory bears an intimate relation to conscience.* It furnishes the material of the past on which conscience acts. Conscience is that power in the human mind which perceives right and wrong in actions—approves or disapproves of them—anticipates the consequences in the moral administration of God, and is thus the cause of peace or disquietude. Conscience is not indeed perfect; for it has shared in the deterioration occasioned by the fall, and it is not insusceptible of still further taint.

The light which is in it must be derived from the understanding; and as the understanding is obscured and discoloured, so must be the light which emanates from it. The rule according to which its decisions are formed, is not its own dictate, or the example or opinions of men, but the will of God as made known in creation, providence, and revelation. Reason is only necessary to enable us to understand the will of God in the works

of His creative hand, and in the events of His superintending providence, and also in the commands given in the Divine record, to collect the precepts which are scattered here and there, and to apply them to the various uses which occur in the progress of life. Such, in part, is conscience—and memory subserves it. This power may have kept sure record of all the events of the mind, whether in its inner sphere or embodied in outward action. There may be no event but has its place there. The process of recording what occurs has no intermission. There is no cessation of action in the mind. The sleep of the body may give no pause to the operations of the intellect. A sudden awakening always finds the mind busied in its appropriate projects and works. The receptive and conservative power of memory may have no limit. It may receive all and lose nothing from the first dawning of intellect in childhood through all the varied subsequent stages of life on earth, till the apparent enfeeblement that arises in the dotage of the octogenarian. No sensation received—no judgment formed—no acquisition secured—no affection cherished—and no passion gratified, will ever be found to have faded into nothing, as if they had never been. All is treasured up in the memory; and the omnipresent Spirit can, by His inscrutable and omnipotent impulse, call them at any time—in a moment—into the presence, and make them pass under the review of a revived consciousness. The forgotten may thus be suddenly brought up into light. A single incident may become the occasion of reviving myriads of connected circumstances, and the memory may be made to reproduce, in an instant, all that a man ever was, or thought, or did. In a moment of intense and surprising consciousness he shall live over again the whole of his being; and when he stands before the tribunal of Jehovah for inspection and adjudication, he shall be enabled to read himself in the light which God's eye flashes upon him. Deem not this to be impossible. In the case of drowning, those who have been preserved and recovered, declare that the whole of their past lives did at that moment pass before them with the velocity and vividness of lightning. Moreover, in certain diseases of the brain, the

memory is found to lose its power of receiving impressions of present events, while it is able to recall the whole events of the past in clearness and fulness. When these diseases are removed, and the brain resumes its natural condition and its natural action, the power of receiving and retaining impressions of present events is regained, and the extraordinary power of recalling the past recedes into the measure in which it was possessed when the brain was in its healthy state. Analogous to this is the remembrance in old age of the scenes and pursuits and objects which engaged youth after they had all seemed to have long gone into forgetfulness. How great then is the power of memory! A memory richly stored, and ever adding to its stores, is an image, faint indeed, but still an image, of omniscience. What is omniscience, but, in part at least, Jehovah's knowledge of His own creative power. As the memory becomes enriched with the knowledge of the laws and objects of creation, and the events of providential rule, there are impressions of the whole made on it that can never be effaced; and the whole can, in a moment, be revived and brought anew into distinct form by a single retrospective act.

“ What wealth in memory's firm record,  
Which, should it perish, could this world recall  
In colours fresh, originally bright,  
From the dark shadows of o'erwhelming years.”

Now this power cannot fail to contribute to furnish conscience with the material for review and judicial decision. See how it aided in the case of Joseph's brethren! When in search for food in Egypt they were charged as spies, put into ward three days, and ordered to leave one of their number bound in prison, and then to carry corn for the famine of their houses, and bring their youngest brother unto the lord of the land—“They said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us.” Memory is now stimulated, and recalls, after a lapse of seventeen years, the impression of the events which are here partially, but touchingly

indicated. In an instant the whole scene and all the incidents connected with their brother Joseph are distinctly and forcibly before their mind. Their father's house, where they envied and hated him; Dothan, where he had come to them with paternal greetings and inquiries after their well-being, where they treated him with unnatural cruelty—saw the anguish of his heart, and were deaf to all his tender entreaties—where they stripped him of his many-coloured vestments and cast him into a pit to die; and thereafter, at the suggestion of discretion, or the promptings of conscience, took him from it and sold him into bondage. They now discern their crime; they are in deep distress, for imminent danger is apprehended. How different is the condition of conscience before and after an evil deed has been perpetrated! They scorned the anguish of their brother when he besought them; and now the recollection of it is their torment. When the conscience is thus aided by memory it is apt to suspect evil in everything. There are no changes that arise in outward condition—no signs of suffering and peril appear—but awaken alarm. The accusing conscience ever recurs to Supreme Power as pursuing with retributive vengeance.

How fearful to be haunted with an evil conscience! It peoples the future with all kinds of malign influences and furies. Prescience does not belong to man; for while he can recall the past, he cannot foresee the future. It is hidden from his clear inspection. But his excited conscience and quickened imagination amply replenish it with all that is portentous and formidable. When the conscience is stimulated, how distressing its reflections, its suspicions, its forebodings! It shrinks alike from remembrance and anticipation. It fills with jealousy and fears, and turns every look and word of man into a ground of apprehension, and every visitation of God into a mark of judicial displeasure, and an omen of heavier vengeance.

How desirable to have a pure conscience! And yet it is well to have the conscience awakened. Its alarms may occasion pain; but it is a more awful thing to have a conscience unawakened and untroubled. It is well to have it brought under reflections



and wiser to have taken the lamp that God has given for guidance and comfort in the darkness of affliction and of dissolution, and which He keeps for ever burning in the sepulchre of the righteous. Without this, there can be no real fitness for personal reckoning. The memory will be stored with what conscience shall disapprove and condemn, and which will minister fuel to the fire that shall never be quenched. What if we contemn the love and work of Christ—the beseechings of mercy—the remonstrances of interested authority, and the pleadings of tenderness! What if the memory shall, before the tribunal of the Most High, re-create Calvary, and on it erect the cross of the crucified Nazarene, and envelop the sacred mount and its accursed tree with the blackness which fills with terror—broken, and rendered only more hideous and overpowering by the flames of incensed justice that pour forth without stop, and the thunders of vengeance that roll on for ever, and shake with trembling—growing hour by hour, deeper and more intense,—the spirit whose memory is replete with guilt. On earth at times, the hearts of thoughtless and unfearing men “meditate terror.” “A wounded spirit who can bear!” But much more is this the fact in the world unseen, when deception is at an end; when the mask is of no service; when all that deceives and misleads is for ever done away. Then will memory tell its facts without wavering and shrinking; and conscience will barb all its arrows, and dip them in the indignation of the Lord. It will distort no tale, and will corrupt no testimony.

*Memory stands in close relation to man's future destiny, whether for weal or for woe.* Progress in knowledge is not thereafter and for ever stopped, but rather accelerated. In the redeemed, knowledge grows, and shall continue to grow without end, and memory records all the events as they arise. These, as they ruminate on them, shall contribute to their joy. In the unsaved, knowledge grows, and shall continue to grow; for there can be no cessation in the exercise of their powers. Their minds cannot sink into ~~in~~action. Whatever may be the nature of the phenomena which shall be within their sphere, these shall call them into investiga-



tion and activity ; and memory shall retain all the events that occur,—and these, with fresh acquisitions every instant, as duration sweeps on without exhaustion, shall aid to aggravate weariness and forlornness, and to intensify anguish. The labour which the increase of knowledge occasions here does not result in relief, quietness, and peace. Nor will it be otherwise in the region of unbelief and unrelieved passion.

If memory be as powerful as has been alleged, how awful must be its relation to crime ! This power, sinner, is at the command of thy Maker and Lord. In a moment, He can cause it to bring to light forgotten iniquities, and make thy soul quiver with remorse. Thus may He unroll the whole record of thy crime before thy guilty spirit. And when God withdraws thee from all that covers up thy sins, He will give unrestrained power to thy memory through the ages of eternity. Thou canst not flee from Him who holds thy past and thy future alike in His hand. Thy sin shall ever stand before thee. Thou canst neither flee from memory nor from thyself. Unpardoned and unpurified, there is a hell within thee. Bigg thus strongly and strikingly sets forth the momentous fact :—

“ And every act  
Is deathless as the mind from which it sprang ;  
We do but strike the keys here, while the sound—  
The unsubstantial and ethereal essence—  
The jarring discord, or the harmony,  
Rolls and reverberates for evermore  
Through the dread chambers of eternity.”

Provide well, then, for the great future now. Solicit the aid of the revealing, quickening, and purifying Spirit. Treasure up revealed truth, and embrace the divine Saviour. Acquire true holiness. Bring forth the fruits of righteousness, and then the memory shall be bathed in unfading light and love, purity, and joy ; and its reminiscences, in all coming duration, shall be remorseless and blissful. Then you may exclaim with Rogers,

“ Hail ! memory, hail ! in thy exhaustless mine,  
From age to age unnumber'd treasures shine !  
Thought and her shadowy brood thy call obey,

And place and time are subject to thy sway.  
Thy pleasures most we feel when most alone ;  
The only pleasures we can call our own.  
Lighter than air, Hope's summer visions die,  
If but a fleeting cloud obscure the sky ;  
If but a beam of sober reason play,  
Lo ! Fancy's fairy frost-work melts away ;  
But can the wiles of art, the grasp of power,  
Snatch the rich relics of a well-spent hour ?  
These, when the trembling spirit wings her flight,  
Pour round her path a stream of living light,  
And gild those pure and perfect realms of rest,  
Where Virtue triumphs, and her sons are blest !"

## CHAPTER IV.

### ON THE WILL AND MORAL TENDENCIES—THE MEANS OF EDUCATING THEM—AND THEIR INFLUENCE ON MAN'S HAPPINESS.

**Nature of the Will : Relation and Influence of Motive—it gives a Moral Character. Man's Agency limited to Choice. Blame incurred by a wrong choice. Man's power of Choice—the reason of his Accountableness. Man superintends Volition—strength of Bad Dispositions does not diminish Guilt. Inferior Powers and the Moral Tendencies—Animal Appetites—acquired Appetites. Desire and its various objects—acquired Desires. Affection : its Nature and Manifestations. Parental Relations : Filial Love—the Family compact—Friendship. Mutual regard between the Sexes : Female virtue to be honoured—disregard to it destructive to the strength of a Nation. Female Writers not inferior on some topics to those of the Male sex : examples—opinion of Rousseau. Strength of Affection : Mary Magdalene. Gratitude : Compassion : Public spirit. Malevolent Affections : emulation : resentment. Passion : its nature and effects—physical and moral. Passion may give an impulse to what is good : Love, and its results : Joy, and its indications : Hope, and its aspirations. Passion may give an impulse to what is bad : Hatred in its various phases : Anger, its nature and developments : Sorrow, its origin and manifestations : Fear, its cause, nature, and effects. Irregular action of the Moral Tendencies from perversion and excess : causes of their irregularity. Innate Moral State of Man deteriorated : ignorance. Influence of present objects : ungovernableness of Self-Love. Means for the proper Education of the Moral Tendencies : right regulation of Volition, Education, Experience, Habit, Novelty, Light and Dictates of Conscience—revealed truth understood, believed, obeyed, meets Man's entire condition as a sinner. Christianity not a living and transforming power through Mechanical systems. Christianity acts on the heart. The Reformation. The English Reformation—Hampden, Blake, Cromwell. Interested contemplation of Good Examples : their careful study. Organizations seldom accomplish much benefit. Individual minds called forth in Providence for particular emergencies : Anti-Corn-Law-League—Cobden : Anti-Slavery Societies—Brougham : Great Patterns—Luther and Calvin : their excellencies and defects. The First Heralds of Christianity : their character and fitness. The Immaculate Saviour : His use of the Divine Word against the Tempter : His every act in every relation without defect. Influence of the Moral Tendencies on Man's Happiness : his happiness or misery dependent on their nature.**

These tendencies are certain biases in man's mental constitution. In their exercise, they go into particular courses of action, and are directed towards particular objects. These principles may operate without the assistance of volition. Does a hungry man desire food because he chooses to desire it? Does a parent love his children because he chooses to love them? Is an angry man offended because he chooses to be offended? Not so. These and similar operations arise from the nature of our mental constitution, and the circumstances in which we are placed. They depend not on volition; for they often act in spite of very powerful efforts of volition to check and repress them. They are not mere modifications of the will. Indeed, the will itself is merely a natural principle in so far as regards its effects; and it is only to the extent that it acts under the influence of motive that it becomes a moral power.

*In what respect, then, may certain tendencies in man's mental constitution be described as moral?* They become so when they are cherished and gratified under the action and sway of motive. It is this circumstance that imparts moral character to them. Thus they become moral tendencies, and are invested with moral power. In what does moral power consist? It consists in the degree of preference given by the mind to motives. The degree of preference given is the exact measure of moral power possessed. To act according to motive is merely to perform an action for the attainment or accomplishment of something which the motive presents. Volition is the predominant element in what is moral. The circumstances by which volition is regulated depend on the agency of God. These circumstances may embrace sensations, perceptions, recollections, affections, passions and habits. Motives are not to be ascribed to the agency of man, for they belong to the agency of the Supreme Intelligence. "The connection between the agency of God and the agency of man is merely the connection between motives and volition. It is this connection which forms the exact point where the one agency ends and the other begins." Man's agency is limited to the choice he makes. The agency of God, in the act done, comprehends all besides this.

But if it be so, how is it that man, in gratifying his moral tendencies beyond what is right, is blamed when his agency in this is limited to the choice he makes? It comes thus:—The power of volition is the reason of his accountableness. When the will acts under the influence of motive, then it communicates moral character, rightness, or wrongness to all the operations and results which it originates. If the will prompts man to take a wrong course, then he incurs blame. In so far as he deviates from the supreme standard—the perfect law under which, in the administration of the Divine Lawgiver, he has been placed—he becomes guilty, and justly subject to punishment. Now, why is this? It is because he has the superintending power of volition. This is a trust reposed in each man. If a person, having constructed a machine, gives it in charge to a servant, who places it in a situation where it will cut and tear certain articles belonging to its owner, there can be no blame attachable to the machine. It is a mere instrument; and its proprietor may have had good reasons for placing it under the care of his servant, with instructions to allow it to operate on certain articles, but to prevent it from operating upon others. If the servant neglect these instructions, and allow the machine to act erroneously, would the servant not incur blame? That the proprietor constructed the machine, or that he placed it in a situation where, in the mere exercise of its own natural functions, it was mischievous, will not excuse the servant; who had a superintending power intrusted to him. So here, “God has made man the superintendent of a machine which He has constructed and placed in circumstances where, in the mere exercise of its natural functions, it may do much evil. Is man blameless if he neglect its superintendence? Is the circumstance of his allowing it to take its own way the smallest extenuation of his carelessness? Rather, is not this the very circumstance that constitutes his guilt? The machine, indeed, which he has got to superintend, is not distinct from his own person, but a part of it; but who does not see that this only increases his obligation to superintend it aright?”

If a man should be near to a child who falls into a pool, and

allows it to perish, though by merely stretching out his hand he could save its life, would he be blameless? Assuredly not. The child is drowned by the agency of nature; but the man who beheld the event, and could have saved the child's life, but did it not, incurs blame.

Thus it appears that the exercise of physical principles is perfectly innocent, so far as the Author of nature is concerned; but their abuse is nevertheless culpable so far as man is concerned. This is involved in the sayings, "men yield to their passions,"—"give way to their passions,"—"are slaves to their passions." Submission to their passions originates blame-worthiness. It is not exercising rightly and faithfully the superintending power of volition with which they have been intrusted.

But if the tendencies be stronger than the power of control, will the obligation be to the extent of the strength of the tendencies, or only to the extent of the power of control? In man's original formation, the power of control was superior to his moral tendencies; and if he has come into a different position, it is in consequence of his neglect or abuse of his power of control. But the perversion of the power intrusted to him does not nullify God's right to demand from him the full and continued exercise of all his powers. He may require the full service of His creatures, whether that service be to restrain, to strengthen, or to regulate their natural dispositions, or to do any other duty which His sovereign justice may demand.

But will not the strength of a bad disposition diminish man's guilt in yielding to its influence? It may seem to do so. For in proportion to its strength must be the difficulty of resisting it. This may be thought to extenuate its gratification. But it is not so. Does an inveterate tendency to thieving extenuate the guilt of a thief? or the inveterate propensity to intoxication the intemperance of a drunkard? or the inveterate propensity to money the avarice of the miser? Assuredly not. If the strength of a bad disposition increases the difficulty of resistance, it still more increases the obligation to resistance; and, consequently, man's guilt, if the resistance be not made. One man feels a degree of

an envious disposition, another feels a greater degree of the same disposition. The latter is under greater obligation to restrain his disposition than the former; because it is more pernicious. These, then, are some of the views which illustrate the reasons and the import of the designation "moral," when applied to the mind's tendencies. Other felicitous illustrations may be seen in Ballantyne's "Examination of the Human Mind."

*In examining man's moral tendencies, we have to inquire what they are and how characterised? What are the causes of their irregular action? What are the means of their culture; and what is their influence upon his happiness?*

But before entering upon the consideration of the moral tendencies, there are some inferior powers of action which may claim a passing consideration. There are animal powers which prompt to action. The most important of these is *appetite*. Appetite is a strong bias to the enjoyment of the object to which it is directed. It is accompanied with an uneasy sensation peculiar to itself. It is strong or weak in proportion as the bias is cherished. It is not constant, but periodic in its cravings for gratification. While it operates upon the will, it acts without the exercise of judgement or reason. The animal appetites are various. They embrace hunger, thirst, repugnance to inaction, concupiscence. The first three relate to the preservation of individual man. The fourth bears on the continuance of the race. The former arise from too great continued action, are attended with uneasiness, and instigate to seek relief. In regard to repugnance to inaction, the man who has no call to action becomes weary of his condition, and falls into wretchedness. Better far to be "a sailor struggling with the storm, or a soldier mounting a breach."

Gluttony, drunkenness, and unlawful commerce of the sexes, are the excesses of those appetites; and if their operations are not properly, seasonably, and effectually regulated, may eventually involve in ruin. Undue indulgence greatly strengthens them. This ought to be vigorously and uniformly guarded against. Appetites in themselves are neither good nor bad; but the gratification of them, as connected with man's will, must involve moral

qualities. These qualities must be either good or bad. Thus it is that the natural appetites, if not rightly governed, may become strongly exciting powers of action, and much evil may ensue.

There are acquired *appetites*. The frequent use of what stimulates the nervous system produces langour when the effect of the excitation is exhausted. From this springs up a longing for the repetition of the stimulant. Thus a bias for a certain object is created—accompanied by an uneasy sensation. The bias is gratified, and the uneasiness is removed for a time by the object desired; but the craving for it, and the uneasiness which this originates, return after a certain interval. Such are the appetites which men acquire for the use of tobacco, opiates, and intoxicating liquors. These may rise into the power of a habit. What care ought to be taken that such habits be not formed! For they are always useless—often most hurtful. They induce enervation.

Even in these animal and lower impulses of action, there is obviously much that is moral in their operation and results.

But we pass on to the direct moral tendencies of human nature.

*What are some of these tendencies? and how are they characterised?*

Various have been the arrangements suggested and adopted in regard to these tendencies. Some have placed them in contrast to each other; as hope and fear, joy and sorrow, love and hatred; others view them as personal, relative, and social; while some regard them as they relate to the past, as sorrow; to the present, as joy and anger; and to the future, as hope and fear. Hartley arranges them into those that are grateful, as love, desire, hope, joy; and into those that are ungrateful, as hatred, malevolence, contempt; and derivative, as avarice, fear, gratitude, anger. Cogan views them as they arise from, and are influenced by, the contemplation of apparent good or apparent evil, and gives a minute and instructive delineation of them, from which some benefit has been derived. To these, and perhaps to all other arrangements which have been made, some well-formed objections might be taken. There is no classification that may be



made in which some tendencies will not be found to merge very much into other tendencies, and in which it will not be difficult to distinguish the one from the other.

*For the simple purpose of delineation and instruction, these tendencies may be arranged into three general classes—desire, affection, and passion.*

*Desire* is the motive action of the mind toward a particular object. There is no uneasiness in it as in appetite. Nor is it, as appetite, periodic. In man, the desire of power, of approval, and of knowledge, appear conspicuous. He seeks superiority over others. In barbarous tribes, position is determined by strength, courage, and swiftness. Among civilised nations, power is sought by the acquisition of wealth, honour, wisdom, eloquence, or virtue. When this desire prompts to make aggression on the rights and privileges of others, it ought to be repressed.

But man wishes also to stand well in the opinion of others ; and therefore he is prone to interpret in his own favour the signs of their good opinion, even when these are somewhat ambiguous. Thus he is, in general, greatly susceptible of flattery, and will entertain it, even when it is gross and palpable. The operation of this desire ought to be vigilantly watched. At times it instigates to covet popular favour to the detriment of integrity and right. Contempt is what it cannot bear. It will yield to what is wrong rather than want the applause of the multitude.

Moreover, man cherishes the desire of knowledge. See how the child handles his toy and examines it on all sides, and, if he can, he will break it into pieces in order to discover what is within ! And when the child rises into manhood, the same desire is manifest. The manner of its development is indeed very various. In some, it leads into science, or literature, or the arts. In others, it operates in prompting to ascertain the gossip of the village, or the habits of the next family, or what the post brings. If a person show much solicitude to know what is of little importance, and can be of no use either to himself or others, this is culpable weakness. It is, however, only the wrong direction of a natural desire, and indicates its force.

These desires are natural. Men seek the objects to which they are directed on their own account. Epicurus and others have, indeed, said that these objects are sought because of the pleasure they afford. But it is not so. Do not men long for posthumous fame? Yet what pleasure can it afford them. Did not Epicurus himself, though he believed that he had no existence after death, in his last will appoint his heirs to commemorate his birth annually, and to give a monthly feast to his disciples on the twentieth day of the moon? Were not his dogma and his appointment, as Cicero observes, in direct antagonism? How many are there who sacrifice pleasure and everything else to the desire of power, or fame, or knowledge?

Now these desires require to be properly regulated. If they are not, they will lead to much evil. The desire of power may grow into vehement ambition. And what enormous crimes has not an unreined ambition perpetrated? How it usurps and treads upon the rights of mankind! How it prompts man to seek his own advantage in preference to that of his neighbour! When wisely directed, it may indeed produce extensive benefit. It may stimulate to laudable exertions that will elevate in the scale of honour and usefulness, and confer valuable privileges on the community. But more frequently it obstructs and imperils the weal of others. How it fomented and exasperates domestic feuds! How it convulses nations! What hosts it summons into the field of strife and carnage! What profusion of blood it sheds! What extent of misery it produces!

The desire of fame, when it becomes unduly intensified, inspires hatred and animosities between rivals and competitors—incites to adopt unjustifiable means to acquire its end—prompts to indulge too freely in criticism on the defects of antagonists—abounds in insidious detraction of them; and strives to obscure and crush the rising aspirant. So long as it is well regulated, it may stimulate to good conduct. The opinion of others has usually great influence upon man. When he becomes dead to this, he is lost for ever.

In early life, Alexander deserved the designation "the Great,"

when ease and pleasure were sacrificed to the love of power and fame. But he appears to have forfeited the distinction when Oriental luxury conquered him, and when he used his power to gratify his passion. Sardanapalus pursued pleasure as Alexander sought glory ; but he at no time acquired the renown of being great.

The desire of knowledge must be restrained when it instigates to neglect social duties or imperil life, or when the knowledge sought tends to subvert good order, to nullify all moral obligation, and to impede man's spiritual and immortal well-being.

*But there are acquired desires.* Among these is the love of gain. This desire in itself is not improper. It spurs to industry, and becomes the means of realising the comforts of life, and supporting those who are dependent. But when it degenerates into avarice, it becomes most pernicious. It stores up riches which ought to be diffused, and has not the disposition to use them ; and thus it checks the diffusion of comfort and enjoyment. It confides in the means of enjoyment or usefulness, and produces neither. When it prompts to illicit means of gain, it becomes fraud, deceit, injustice, oppression, and villany. When gain is loved and trusted in, when it is sought for its own sake—then the desire of it becomes a strong power of action, and the man who cherishes it is a miser. He prefers to live in wretchedness and want, by totally depriving himself of that good which it was his original wish to procure, rather than diminish the means in his possession for the attainment of that good. Such acquired desires are not only useless, but hurtful, and even disgraceful.

*Affection* is a power of action in man which has persons for its immediate objects. It involves being well or ill affected to some animated being. It may be that the term affection might be held to represent any feeling or state of mind, or the effect of any feeling or state of mind, which quickly passes away. It arises either from sensation produced in the mind by the action of external objects upon the senses, or from the effects which such sensation originates. But then in this view it is only a mental state or operation ; yet affection, as a moral tendency, is not

only intellectual, but emotional. It may be only a modification or development and invigoration of desire. But it is desire in growth and strength—in calmness and settledness of action towards its specific object. It originates in, and is strengthened by, the various moral relations in which man is placed to the living beings with whom he may be associated; and serves to indicate a class of feelings distinct from simple desire. Affection is said to have a relation to animated being. But so engrained and strong is this moral tendency in man, that, if thoroughly isolated from all animated being, he would animate the inanimate objects around him. “If we had been destined to live abandoned to ourselves on Mount Caucasus, or in the deserts of Africa,” says Barthelemy in his “Anacharsis,” “perhaps nature would have denied us a feeling heart; but if she had given us one, rather than love nothing, that heart would have tamed tigers and animated rocks.” “How sad is the state of that being condemned to love nothing!” This is fallen angels’ heaviest curse—this their most excruciating fire. What a desert man’s heart would be without affection! Place him on some island where there are no human inhabitants, and constrain him to spend there but a few years. How dreary would his days and hours be! Yet, having affection, it would ceaselessly operate under all this pressure of ungenial circumstances, and invest with interest the living objects around him. And when the hour of deliverance, which is to restore him to society and his country, comes, he may, in the first instance, be overwhelmed with joy, and feel the change like resurrection from the tomb. But when the joy has somewhat subsided, and as the scene of his exile dimly fades from his view, the thought that he is never to see that cave which has been so long his home, and that shore which he has so often trode, will originate oppressive sadness; and he will find in his waking remembrances that his heart has not been idle, even when it had no kindred object to occupy it, and that his cave has not been a mere place of shelter, but a friend.

Affection operates and manifests itself variously. There are the affections which arise from the desire of imparting good to

others. Though these differ in the emotions which belong to them, and in the objects to which they are directed, yet they all produce what is agreeable, and seek the happiness of the objects on which they are fixed. Thus it is with the affection cherished to a child, a parent, a brother, a sister, a benefactor, a sufferer, a friend, and country. True, there may be certain circumstances at times connected with the operation of affection in these relations which produce painful emotion. The misbehaviour of the child may deeply wound the heart of the parent. When the distress of the sufferer is such that we are not able to relieve it, this originates very afflictive tenderness. The parental affection stands individually connected with the preservation of the race. In infancy, man is the most helpless of beings. His feeble state is more prolonged than that of any other animal. In the infantile stage, the parental affection is most needed and highly serviceable. It is useful through life. It fades not with the wants to which it was so necessary, but extends its regard over the life of its object on earth. It extends to children's children without any diminution of its force. If death smites the child, the loss serves only—notwithstanding the pangs of anguish suffered—to awake more vivid love. He still exists to the remembrance of the parents, and they cherish the hope of future reunion in an improved condition, with enjoyments that vanish not, and during an immortality that fears no exhaustion and comes to no end. What a marked change the parental relation produces ! The young female, gay and mirthful, without solicitude or care, is transformed at once into the anxious and watchful nurse of her lovely child. By day she does little but gaze on it and serve it. By night she deprives herself of sound sleep for a long time, that it may lie safe in her arms. Her whole heart centres in the little object. If the offices necessary to the rearing of the infant were to be done merely from considerations of reason and duty, it would be rare indeed that the child would be reared, at least with care. But the performance of these offices is secured and sweetened by affection. What an attractive and joyous scene is that in which it predominates ! How it tends to attemper the impetuosity of

youth ! How it engages in the cultivation of virtuous habits ! With what light it irradiates and enlivens the domestic circle ! How each heart pulsates, each countenance gleams, and every eye sparkles with delight ! If the parents leave the child the survivor, still, in the process of dissolution, they have intense anxieties in regard to him and his sojourn on earth, and look with confidence to God, who is the help of those who trust in Him, the averter of perils to which they are exposed, and the source of consolation in griefs which they may suffer.

*From this relation springs Filial Love.* The child's love has not, indeed, the intensity of interest and the ever-watchful vigilance that parental love has. Still it is felt. It grows as it is cherished. It prompts to render obedience when oftentimes the reasons for it are not known, or, when known, may not always be fully approved. In maturer years, it deepens into veneration and instigates to assiduous and tender care. The strength and sacredness of this affection everywhere attach peculiar horror to parricide. To spill the blood of a parent is a pre-eminently atrocious and universally-detested crime.

There is the *family compact, the members of which are closely and genially united ; and there springs up among them parental regard.* From their earliest intercourse, there is the constant interchange of social offices. They are knit together by the same ties. They look on the same objects. They mix in the same sports. They form the same plans. They engage in the same adventures. They are associated in engrossing incidents—in toils, in perils, and in successes. Thus brothers and sisters become endeared and strongly attached to one another. Incidental chagrins, and jealousies, and rivalries may at times disturb the pleasing concord ; but, unless in very peculiar circumstances, the fraternal affection, though thus wounded and repressed, is not extinguished. And, as they advance in years, it strengthens and consolidates, and becomes, as life declines, a stay on which to rest, and a source of consolation from which to draw supplies as adversities may multiply.

*There are the feelings which originate friendship.* Friendship

is the susceptibility that human nature possesses of cherishing strong attachment to one or a few persons. It selects individuals for particular manifestations of kindness. It admits into an intimate acquaintance with plans and projects, anxieties and distresses which are carefully concealed from the public eye. It enables secretly to administer the assistance, advice, and consolation which in those circumstances are so much required. It stimulates to great exertion on extraordinary occasions. It extricates from embarrassments and assists in pursuits. It derives all its strength and beauty, and the only existence that is durable, from good and lovely dispositions ; or, should these be wanting, they must be supposed present. Friendship is the union of two souls by means of moral worth—the common object and cement of their mutual affection. Without moral excellence, friendship is only a mercenary league—an alliance of interest, which must dissolve of course when that interest decays or subsists no longer ; but with it is a combination of the noblest feelings and affections of the heart. The elements essential to true friendship are, good sense, a just taste, regard for goodness, thorough candour, kindly temper, and generous sympathy of sentiments and affection. When it is grafted on esteem, strengthened by habit, and mellowed by time, it yields infinite pleasure—ever new and ever growing. It affords support amidst the various trials and vicissitudes of life. It seasons social enjoyment. It suns and vivifies social intercourse. It sustains and enlivens when the eye dims, the heart grows faint, and the tide of life recedes, not to return. It cherishes with careful and plaintive remembrance, the worth and genialities of endeared and departed friends. “The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.” On a certain occasion of peril, when they parted, “They kissed one another, and wept one with another, until David exceeded.” And when Jonathan was cut off, David said, “How are the mighty fallen in the midst of the battle ! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan : very pleasant hast thou been unto me : thy love to me was wonderful, passing the love of



women. How are the mighty fallen, and the weapons of war perished !” In order to maintain friendship, there must be mutual esteem, unactuated by what is secular and sordid—a generous confidence, removed alike from suspicion and reserve—an inviolable harmony of sentiment and disposition, of design and interests ; a fidelity unbroken by the changes of providential allotment, a constancy unalterable by distance of time or place, and a reciprocal, unconscious, and unreserved exchange of kind offices. The person who has none in whom he can confide must be in deep wretchedness. He is in isolation from his race—an unconnected atom, driven off from the influence of the ties and habits and associations of humanity. Without the intercourse of kind affection, man is gloomy and joyless. His mind oppressed with cares and fears, he cannot enjoy the balm of sound sleep. In constant dread of impending danger, he starts at the rustling of a leaf. His ears are continually upon the stretch, and every zephyr brings some sound that alarms him. But when he enters into society and feels the influence of the affection of friends and neighbours, then his fears vanish, his courage is raised, his understanding is illumined, and his heart dilates with joy.

“ Who that bears  
A human bosom hath not often felt  
How dear are all those ties which bind our race  
In guilelessness together, and how sweet  
Their force, let Fortune’s wayward hand the while  
Be kind or cruel ? Ask the faithful youth,  
Why the cold urn of her whom long he loved,  
So often fills his arms ; so often draws  
His lonely footsteps, at the silent hour,  
To pay the mournful tribute of his tears ?  
Oh, he will tell thee, that the wealth of worlds  
Should ne’er seduce his bosom to forego  
Those sacred hours, when, stealing from the noise  
Of care and envy, sweet remembrance soothes  
With virtue’s kindest looks, his aching breast,  
And turns his tears to rapture.”

*Mutual regard between the sexes* arises from, and is strengthened by, the contemplation of real or supposed excellence. It is



excited by what is amiable. It prompts to select an associate with whom to live and by whom to multiply. It thus becomes the basis of the parental relation; and, if well regulated, the source of much domestic happiness. If this affection be wrong directed, as it may, then it may become the occasion of the most pungent distress. How often is pain near to pleasure, and sorrow to joy! Great care should be taken in forming social domestic relations. These should not be entered into before probable means of becoming and efficient maintenance are possessed. Nor should they be formed too late; for dissolute habits may be contracted which greatly unfit for keeping with steadfastness the connubial vow, and promoting domestic comfort. Nor should there be in those who are so intimately related, much disparity in age, or station, or wealth.

The elements in character which conspire, in the more intelligent and noble-minded, to awaken and entrance the soft attachment, are agreeableness of person, external gracefulness of manner, the indications and charms of an honest and genial heart, an ingenuous and modest temper, and good sense. When this attachment ripens into friendship, it becomes the stock out of which grow many amiable duties and the most refined decencies—the source of a thousand joys of reciprocal tenderness and love flow from every look, word, and action. Female honour and decorum must in no instance and in no measure be soiled. The inexpressible grace of modest behaviour must not be in the least marred. To attempt by fraud to violate female integrity, and thus to expose the too often credulous object, with a wanton cruelty, to the hatred of her own sex, and the scorn of the other, and to the lowest infamy of both, is base and criminal, and destructive of the sacred charms of untainted virtue. The female character should ever be respected, in order that it may have its just influence. Where regard for woman goes no further than to make her subservient to mere sensuous gratification, the regard is sordid and vile; and its working will combine momentary tenderness with habitual tyranny. True regard has in it equal and reciprocal communication of sentiments and wishes.

“When thought meets thought ere from the lips it start,  
And each warm wish springs mutual from the heart.”

Not a few men there may be who arrogate an indisputable superiority over the other sex, and largely indulge in the trite sarcasms which tradition or literature may furnish against them. Woman may have her weaknesses and versatilities of temperament; but is the other portion of the race wholly free from infirmities, wanton caprices, ridiculous foibles, and unseemly tyrannies?

In general, man may be superior in the higher powers of mind; and yet, if we estimate, on their own merits, the works of Madame de Staël, Lady Morgan, Edgeworth, Hannah More, Martineau, Strickland, Somerville, Stowe, and others, there is no small reason for somewhat modifying this high claim. In the one class, there may be more strength, but there is less acuteness—more power for prolonged investigation, but less capability of penetrating motive, and traversing the mazes and delicately tracing the various and ever-varying phases of character. The coquettings of the one class and the gallantries of the other, are alike mean and contemptible; and, in either case, but especially in the former, lower character and weaken moral power. And then, as to moral power and noble acts, woman occupies no inferior position in the social system. It needs no elaborate enumeration of facts and evidences to show that the morality of a nation, or of the people of a district of country, rises or falls in no small measure in proportion to the moral worth or moral deterioration in female character. Rousseau has truly said, “Miserable must be the age in which the empire of woman is lost, and in which the judgments of woman are counted as nothing by man. Every people in the ancient world that can be said to have had morals, has respected the sex—Sparta, Germany, Rome. At Rome, the exploits of the victorious generals were honoured by the grateful voices of the women; on every general calamity, their tears were a public offering to the gods. In either case, their vows and their sorrows were thus consecrated as the most solemn judgments of the State.” In reference to Rome, the same writer remarks, “It is to woman that all the great revolutions of the Republic are to be traced. By a woman,

Rome acquired liberty ; by a woman, the plebeians acquired the consulate ; by a woman was finished the decemvirate tyranny ; by a woman, when the city was trembling with a vindictive exile at its gate, it was saved from that destruction, which no other influence could avert." Far from being insusceptible of intellectual growth, or incapable of intellectual attainments which contribute to vivify and embellish the social circle, women have confessedly pre-eminence in the tender virtues, and in the power of endurance under privation and suffering, especially when the sympathies of the heart are deeply engaged. Forget not the companion who is so ready to soothe our sorrows, and to awaken and direct our pity to others. Overlook not the patience which bears every grief but those which we ourselves occasion, and which feels these deepest sorrows with intenser suffering, only from the high value which is attached to our regard. If we would meditate on strength of affection and unfearing disregard of imminent danger, turn to Mary and the other women from Galilee, who stood by the cross, as their Lord and Master was a-crucifying, and went in the hour of quiet interment to the sepulchre, and saw how He was laid ; and to Mary Magdalene, as she, with the other women, returned, as the first day of the week had dawned, with precious preparations in honour of Him whom they loved, to the sealed and guarded tomb, where His sacred body had been deposited ; and as she, finding the object of her deepest interest removed, and not yet understanding the promise of His revival, though heaven's light irradiated His brief resting-place, and heaven's incarnated and white-robed messengers gave distinct assurance as to the fact of His resurrection to life—smitten with agony and dissolved in tears, stooped down and looked into the empty sepulchre.

Cast disdain and ridicule on woman ! If she keep her proper place and maintain intact her integrity, none but minds of the lowest gradation can. Those who thus feel and act are not qualified to appreciate female excellence where it exists ; and their derision is honour. Such have no notions of female worth but what they gather from the inmates of a brothel, or from those

whom a brothel might admit as its inmates. Such may make woman the subject of insulting mockery in the coarse laughter and drunkenness of the feast; but then the mockery is, in such a case, descriptive of the life and habits of the deriders more than of the derided. It is not so much the expression of contempt, as the confession of vice. Man's respect or disrespect for woman as she ought to be, may be held to be a sure test of the measure of his own virtue.

*The affection of gratitude has a relation to benefit received or intended.* The importance of the good conferred—the smallness of the claims—the consciousness of deserving other treatment, all conspire to affect the grateful mind. It is impatient of the silent reception of benefits realised. It overlooks not the kind look, the friendly wish, the encouraging bearing, any more than the actual communication of beneficence. These all tend to awaken and invigorate a sense of obligation in properly regulated minds, and prompt to the performance of suitable offices. But how apt are deeds of this kind to pervert the judgment! If men should stoop to corrupt the sentence of the judge, or the testimony of the witness, or the vote of an elector when competitors for office solicit support, they may succeed most facilely, not by direct stipulations, for they would shock the moral sense too strongly, but by doing some good office as an expression of disinterested friendship. This works upon man's grateful affection. It leads him to consider the cause of his benefactor in the most favourable light. He finds it easier to justify his conduct to himself by assisting the interest of his benefactor than by opposing it. While favours demand gratitude, we must be careful so to regulate it in its effects that it do not instigate to act unjustly. Good offices should multiply good offices, as seed sown in the earth, while it grows and matures, multiplies itself in various measures. But we should not forget that the benefactor has duties to perform as well as those whom he favours. He ought to endeavour to make his benefits press as lightly, as benefits to the same amount can press, by unfailing attentions to him whom he has obliged. The means of beneficence may be used to enthrall. The benefactor

may become a usurer exacting untold returns of service—a relentless tyrant who grievously enslaves. This kind of tyranny is less endurable than that which binds fast the body. The latter may shackle the arm, but the former fixes the iron clasp of moral oppression upon the heart itself, where it is most powerfully felt. Thus gifts may become snares, and the givers oblige that they may be malicious with impunity: and if the person obliged should fail in rendering the assiduities and services exacted, they rejoice with still greater pleasure in proclaiming his ingratitude. The generous benefactor and the grateful receiver contribute mutual happiness. There is a flow of pleasing emotions in the benefactor's heart arising from the consciousness of doing what is right, and of imparting happiness to others. And the obliged, whose affections are rightly toned, on receiving a benefit, cherish regard for him from whom they receive it, and entertain the desire and form the resolution to render to him, if possible, some mutual service. Ingratitude is among the most hateful feelings that can arise in the human heart. In all ages of the world it has been regarded, as it deserves, with the strongest abhorrence. The noble-minded recoil from men of this spirit. And yet if we would do good to others, we must do it irrespective of the gratitude they may render, and persevere in doing so, even in the midst of unkindness, opposition, and obloquy. Thus did He act who “went about doing good.” “He came to his own, and his own received him not.” “If ye love them which love you, what thank have ye? for sinners also love those that love them.”

*The affection of compassion has specific relation to the distressed who stand most in need of our good offices.* In the human heart, the power of compassion operates to meet and relieve the condition of those in distress. Great and manifold distress moves and melts and draws into acts of kindness. It subdues anger, indignation, and revenge. Compassion is moved towards even the assassin as he is led to execution. Savagism may seem to overbear, if not extinguish, compassion. Men in this condition, trained as they are from infancy to be superior to every degree of pain, and to treat with perfect contempt every man who regards

pain as an intolerable evil, honour him only as a brave man who can unflinchingly defy his tormentors, and sing his death-song in the midst of the most cruel tortures. Nothing is so apt to weaken or eradicate compassion as contempt, and the apprehension that the evil suffered is nothing but what ought to be manfully borne. This is the result of the kind of culture to which savages have been subjected. With them there are no bounds to revenge. Still these acts of cruelty only obtain, in general, at least, in war. Among men in this uncivilized state, even the heart is touched with distress, and prompts to afford relief to human woe.

It is false religion that is able to check the tear of compassion and dry up the springs of pity. In many papal countries, as in Portugal and Spain, a man condemned to be burned as an obstinate heretic met with no compassion, even from the multitude. How was this? The people are taught to look upon him as an enemy to God and doomed to hell-fire. But should not this very circumstance move compassion? It should, and it would, were they not instructed that, in this case, it is a crime to show compassion, or even to feel it.

Foster not hard-heartedness. The wants and reverses of others call for beneficent assistance and seasonable supplies. And the good man, unconstrained by law, and uncontrolled by human authority, will cheerfully acknowledge and generously satisfy this mournful and moving claim—a claim appointed by the sanction of heaven, of whose bounties he is honoured to be the grateful trustee. “Thus speaketh the Lord of hosts, Show mercy and compassion every man to his brother.”

*Public spiritedness relates to the community to which we belong.* It may bear on a college or a cloister—on a class or a profession—on a party or a nation. In the misanthrope this affection is under restraint. It is overpowered by the apprehension that he has in regard to the worthlessness and ingratitude of mankind. If he were convinced that there is any amiable quality in the species, his philanthropy would revive. This public spiritedness, if not rightly regulated, may kindle or inflame animosities between communities or conflicting parties, and make them treat

each other without regard to justice. It may foment wars between nations, and instigate them to destroy one another for unimportant causes. But when it is wisely directed, it diffuses, wherever it operates, much benign and salutary influence.

These kindly affections constitute the essential elements of personal loveliness.

*There are affections which may be designated malevolent.* Some reckon *emulation* among these. In regard to this arrangement, not a few may entertain hesitancy; but, admitting its justness, emulation involves a desire of superiority to rivals in any pursuit, accompanied with an uneasiness at being surpassed. In every profession, and in every accomplishment of body or mind—real or imaginary—there are rivalships. Literary men rival one another in their acquirements and abilities; artists in their works, and the fair sex in their beauty and attractions, and in the measure of regard entertained for them by the other sex. Thus too it is in all the spheres of political society. This feeling, when well governed, tends to improve the social system. Without it life would stagnate, and the discoveries of art and genius would cease. When it prompts to employ legitimate means in the attainment of legitimate ends—to seek superiority only in things within individual power, it may promise much good. It will give strength to the nerve and vigour to the mind in every noble and manly pursuit.

But if it be not properly restrained and directed, many baneful effects arise from it. It leads men to put an undue estimation on those things in which they excel, or think they excel, and thus pride is nourished. It often causes men to undervalue those things in which they either despair of excelling, or care not to make the exertion necessary for that end. It prompts to detract from the merit of others, and to impute their brightest actions to bad motives—to trip, in one way or another, a competitor, or to throw a stumblingblock in his way. This is not honest. This is voracious envy, and it devours as its natural food the fame and the happiness of those who are most deserving of our esteem. It is this feeling, not properly regulated, that stirs up to propagate



scandal, to declaim on the wickedness of mankind, and to criticise the failings of others. This always proceeds upon the notion of superiority, and flatters pride.

*Resentment* may be ranked among the malevolent affections. It is a desire which is raised, when one is injured, to retaliate upon the author of the injury. Resentment may arise from injury done to ourselves, or to those in whom we are interested. We resent the wrongs of others in proportion to the strength of our affection for them. Resentment is sudden or deliberate. Sudden resentment arises from a violent impulse of nature to repel injury received upon the cause of it. It is prompted to anger with a view to defence. Man is always exposed to dangers. His desire seeks and attempts most quickly the defence that is needed, outruns the fleetest determinations of reason, and threatens the offender with retaliation. It inspires the injured with courage, and it strikes terror into the assailant. If it instigate to retaliate on inanimate objects, it is because it invests them, for the time being, with life, intelligence, and conscience, and regards them as capable of punishment. How else can it be that a man is angry with the knife that cuts him?

This resentment meets a check in the resentment of the offending party. Thus injuries are often reciprocated—deadly antipathies arise, and pernicious feuds are fomented.

Deliberate resentment involves an apprehension of injury intended, and this again implies a principle of justice which has been violated. The view of justice that is thus entertained tends to restrain the excess of resentment. It would be injustice to punish an injury beyond measure. The consciousness of human frailty, the frequent need of forgiveness, the inward approbation of a generous and forgiving disposition, and the uneasiness of a mind ruffled by resentment, strongly plead against its excess.

*Passion denotes some agitation of the mind.* It is opposed to the tranquillity in which a man is most master of himself. It is somewhat as a storm at sea, or a tempest in the air. It is not constant and permanent, but occasional and limited.

The effects which passion produces are strongly marked. It



changes the voice, the features, and the gesture. It gives often a degree of muscular force and agility to the body far beyond what is possessed in calm moments. Moreover, it imparts a strange bias to the judgment, and makes a man quick-sighted in everything that tends to inflame and to justify his passion. It is blind, however, to everything that contributes to moderate excitement. Like a magic lantern, it raises up spectres that have no reality, and throws false colours upon every object. Passion is apt to expose to strong temptation. If we had no passion, we would not be under any temptation to wrong conduct. It is passion that invests objects with wrong qualities, and thus so blinds the mind that the right and the wrong are not distinctly seen. Inflamed desire first blinds the understanding, and then perverts the will. Passion often tempts and solicits to do wrong. Reason and conscience oppose the dictates of passion. Upon the issue of this conflict, the character and future condition of the man depend. If reason and conscience, rightly instructed, are victorious, inward satisfaction is realised. If passion prevail, then his heart condemns him. He knows and feels that he has done what he neither should nor might have done.

But, farther, it is not to be forgotten that the impulse of passion is not always to what is bad. Very often it is to what is good. Thus sympathy, which may be viewed, when stimulated, as a passion, brings relief to the distressed. And then is it not from the natural signs of the passion and dispositions of the mind that the human form derives its beauty—that painting, poetry, and music derive expression—that eloquence derives its greatest force, and conversation its greatest charms? When properly regulated, the passions give life and vigour to the whole man.

But passion oftentimes gives a strong impulse to what is bad. Thus man is frequently hurried on to do that for which he condemns himself as soon as it is done. Yet the impulse was not irresistible. Hence passion, while it may alleviate a bad action, can never wholly exculpate the perpetrator.

*As to the sources whence passions arise, one class of them pro-*

*ceeds from the apprehension or realisation of good, and another class from the apprehension or realisation of evil.*

Love belongs to the first class, and gives an invariable preference to what is regarded as good. It proceeds from the perception, in the object loved, of qualities external, intellectual, and moral, which are capable of yielding pleasure. Without such a perception, love cannot be felt and cherished. It is a radical bias in the human heart; and out of it grow various feelings. There are esteem, which is the value placed on some degree of worth; respect, which involves the favourable impression that worth in character, in connexion with good sense, has made upon the mind of the person who contemplates it; veneration, consisting in impressions which originate in the contemplation of wisdom in union with the sterner virtues; awe, which is the effect occasioned by a vivid apprehension of power, modified by circumstances which assure of safety; and compassion, which has a relation to distress or want, and ramifies itself in various measures, according to circumstances, into mercy, commiseration, pity, generosity, liberality. These are some of the workings of this moral tendency. When it is pleasingly engaged with a particular object, it is then simply an affection of the mind; but when, in its operation, it occasions some measure of agitation and violence in the mental system, then it becomes a passion. It is a bias with strength and fervour. In man as he is, it does not exist in purity. Even as it bears upon himself, it is perverted; for the objects which he regards as good, and as fitted to minister to his happiness, are not good and not calculated to promote his real enjoyment. His mind is blinded and his love is perverted. He does not truly love himself, for he does not rightly seek his own happiness. And then, as to his fellow-men, he does not uprightly relish and delight in excellencies that may belong to them. He does not discern them clearly, and cannot honestly value them. He does not in integrity seek his neighbour's good and rejoice in his neighbour's worth. Touches of kindness and compassion he may at times feel, but unalloyed love he does not. Does he not rather fall under the influence of dislike, jealousy,

envy, and too often and too genially indulge in detraction and reviling? And then, though Jehovah is possessed of perfect excellence, and ought always to be supremely loved, man does it not, because he perceives not, in its nature and amplitude, the Divine excellence, and, though intellectually he did, he would have no relish for it. He is corrupt, and he cannot love what is good, either in God or in his fellow-man. He has lost his rectitude of moral disposition, and his consequent perception of moral loveliness. But then, be it remembered, this corrupt state does not cancel the obligation lying on him to love moral excellence—to love perfect moral excellence. Yea, such a state of heart is itself a condition of habitually-violated obligation, and the very element and source of man's guiltiness. He is not, as he is, a lover of God or of his neighbour. True love—the perfectness of love—is in the holy, untainted angels and sainted men.

Yet man can be brought to possess and cherish true love. Through the illuminating and transforming power of the spirit of God—through a correct knowledge of the gospel of peace, of the cross of Christ—he comes to discern and love what is good—to love God, and all that love God. In the cross of the Redeemer, mercy and truth are seen to meet, righteousness and peace to embrace. Had there been nothing in the gospel but the display of untainted purity, undissembling truth, unbending justice, and avenging jealousy, fallen man never could have loved and confided in God. But while the cross shows the holiness of God in all its purity, the justice of God in all its strictness, and the jealousy of God in all its consuming terrors, it holds forth also the love of God in all its infinitude, the compassions of God in all their tenderness, the mercy of God in all its pureness and fulness; and faith's view of this love of God awakens and invigorates reverential love and filial fear, and replenishes the heart with delight. Man now loves God truly—loves Him as he is revealed in Christ—as at once the God of grace and the God of holiness. And, though his love is as yet not perfect, yet, in its working, "it suffereth long, and is kind; envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly; seeketh not

her own, is not provoked, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth in the truth ; beareth all things, believeth all things, hopeth all things, endureth all things ; never faileth."

*Joy* belongs to this class, and consists in the vivid delight inspired by the immediate reception of something peculiarly grateful. It arises from liberation from fearful apprehensions or actual distress, or from the realization, or well-grounded assurance of the realization, of some new acquisition. A cherished desire is gratified. Joy exhilarates the mind, is the reward of assiduity, the recompense of solicitude, the triumph felt in mastering difficulties and dangers. In its highest measure, it fills with surprise, wonder, and astonishment. When its greatest ebullitions have subsided, it settles into habitual cheerfulness, and readily passes into the pleasing emotions of contentment, satisfaction, and mirthfulness. Joy, in its full flow, greatly augments the animal spirits. The accents are lively, the gestures are quick and animated, the eye gleams with vivacity, the countenance is enlivened, and eager desire is felt to communicate to others the circumstances which have contributed to awaken it. It prompts to indulge in joyful acclamation, and all the expressions by which it shows itself are fitted to spread the pleasing contagion, and stimulate the endearing congratulations of friends, who, by rejoicing with those who rejoice, augment their happiness. When joy is the result of particular exertions, it tends to excite and encourage, to animate the languid, to kindle fresh hope in the desponding, and to redouble the ardour of the most active. The appearance of joy, at least, may be regarded as the common dress of society. A face of smiles is what is constantly met. The serious look, the faltering tone, the unbroken silence, the tear, are foreign to the outward scene of things in which we exist. But the look and the voice of gaiety, as they are the voice and the look of every hour, indicate to us only the presence of the individual, and not any peculiar emotion of his mind.

The exquisitely refined in the world of elaborate fashion may, under their apparent imperturbation and unemotionalism, speak of the death of their spouse, or of their child, with as much

coolness as they would of the death of their horse or their dog. The warm-heartedness—the open-heartedness—the guileless frankness and joyous freeness of the well educated, who seem nothing that they are not, would give a shock to any assembly of this class, and occasion a sensation.

In all this, there is strange simulation, and dissimulation. The outward indication gives no sure sign of what vibrates in the heart.

It were not meet here to dilate on what contributes to, and constitutes, true joy. This were to describe the satisfaction which arises from the light which heaven pours into the mind—from firm faith in the Redeemer—from the consciousness of inwrought purity—from the impartation of good to others, and from the anticipation of living and purifying hope. There is a joy in believing, and in submission to the will of God that is unspeakable; but here it is not perfect,—joy, pure and complete, is found only at the right hand of God.

*Hope* also belongs to this class, and may be described as the flower of desire. It expects that the object shall be attained. It bars despondence and anticipates good. It shakes the mind from stagnations, and animates to encounter danger, and is the balm of life. Though at times, it may be associated with doubt and solicitude, yet when hesitancy is displaced, it swells into joy and ecstasy. Hope may be held to be universal and permanent. It is entwined with every other affection and passion. It always originates beneficial effects. It mingles with fear and sorrow; and thus excites to exertion, and prevents the horrid inaction of despair. It animates desire, and is a secret source of pleasure in the transports of joy. Joy triumphs in the success which hope presages will be permanent. It administers consolation in distress—quicken all our pursuits, and communicates to the mind the pleasure of anticipation. This influence, though mild, is nevertheless exhilarating and salutary. There is no happiness which hope cannot promise—no difficulty which it cannot surmount—no grief which it cannot mitigate. It is the wealth of the indigent—the health of the sick—the freedom of the captive—

the rest of the toiled. Even on the bed of sickness, hope may impart to him, whom disease emaciates and dissolves, the illusion of recovery, and shed over the future the radiant prospect of life reinvigorated. But the hope that is confined to terrestrial scenes and terrestrial enjoyments does not, and cannot, produce true and abiding satisfaction. It is not refined. Its basis is not stable; so when the cloud of adversity overspreads, it recoils; and when the storm of calamity rages, it trembles and succumbs. Its foundation is one of sand; and when the waters beat on it, and the tempest raves furiously around, it gives way, and the structure reared on it perishes irremediably. Oh, let us fix our hope on the true, the solid, and eternal! The splendid bauble attracts the child; gait and frolic, adventure and self-gratification engross the rising youth; gain and power, distinction and exalted position, the scarf or the garter, may fascinate and enchain those in riper age. But what avail all those meteor-like lights, which flicker for a moment in earth's atmosphere, and anon vanish into darkness and pass into ashes? The hope which these inspire can contribute nothing to true enjoyment. But there is a hope which abides. It is the hope which grows out of Divine knowledge and Divine faith—the hope which embraces the promise of eternal life—which rises to, and confides in, God—which purifies the heart, and never makes ashamed—which becomes an anchor of the soul, cast within the veil, sure, steadfast, and immovable—which lives in the future heaven, and sheds the light of coming life over the endeared, dissolved frames, that the grave for the present imprisons. This is the hope that can truly sustain, and comfort amid all the anxieties and labours and trials of life. And it does not desert man when he comes to the close of life. It looks to scenes which are opening on him above. It looks to those around him with an expectation that, in the world he is about to enter, he shall have, not only remembrance of what he loved and revered on earth, but also the friendships from which it is so painful to part, even in going to heaven; and which may be restored to him there, to unite him again in affection, more ardent, because unmingled with the anxieties of earthly cares;

and in loftier adoration of God, because now blessed with the full and unbroken, unending and satisfying fruition of his favour and fellowship.

The class of passions which arise from the apprehension of evil embraces *hatred*, which is the tendency that is strongly moved by the perception of whatever man regards as an evil; that prompts him to abhor whatever exposes him to the danger of absolute suffering; that necessarily arises from a solicitude to possess good, to enjoy happiness, and is inspired and strengthened by whatever interferes with this; that is, when personal, directed toward an individual on account of some quality in him that displeases, or some injury perpetrated or intended by him—though oftentimes it bears upon the whole character; so that the true object of hatred is some particular evil which is felt or dreaded, and which, as in the case of the tyrant, riots in the wantonness of power, and is fed by the spirit of revenge for supposed injuries and by vanity and excessive ignorance; and, when it extends its objects, man increases his own vexation and torment, as its gratification is at the expense of his own enjoyment; malignity, which maintains deliberate and implacable war against its objects; malice, which seeks to thwart favourite purposes, and raises unjust suspicions; envy, which covets and pines because of the good that another possesses; rancour, which preys upon the heart that entertains it; cruelty, which indulges in the unnecessary infliction of misery and springs from revenge, or cowardice, or insatiable ambition; pride, which arises from an exalted idea of our condition, qualifications, and attainments, which is not just, and which treats those regarded as inferior with some measure of unmerited contempt and disdain; vanity, which covets the applause of every one within the sphere of action, and embraces every occasion to display some acquisition or some supposed excellence; haughtiness and arrogance, which claim marks of distinction and respect from those who are reckoned as inferior, or make pretensions to equality with those who are superior; all branch out from hatred as the stock on which they grow, and by which they are fed.

*Anger* belongs to this class, and arises from the idea of suffer-



ing privation from injustice, or of being exposed to danger from the fault of others. This idea originates a spirit of resentment; and the measure of this spirit will be according to the degree of criminality that is supposed to exist in the offender. Self-love is very apt in such cases to mislead the judgment, and much caution is necessary in forming an opinion on the causes of offence. Anger is, to him who feels it, an unpleasant emotion. This in itself serves to guard against a hasty and frequent indulgence of it. It is, however, still more afflictive to the object of it, unless he may have been rendered callous to every social feeling. The pain of anger, in the person under it, is somewhat mitigated by the desire of inflicting punishment, as this has some gratification intermixed with it. When anger rises to violence, it inspires terror in those who are insensible to more ingenuous emotions. Anger, in its violent paroxysm, is of short duration. It is the destined guardian of good, and the professed avenger of wrongs. It is quick and precipitate in the discharge of these offices, and rouses the whole frame to repel the injuries which awaken it. It breaks forth in the utterances of menace—energises the muscular system, and augments the power of action and resistance. It reddens the countenance and pours indignant fire into the eye. A pallid tremor gives the first token of revenge. In the transports of anger, man is deaf to the most cogent reasons and to the most pathetic representations of the mischief it may occasion, and his cruelties know no bounds. When its transports have abated, he may at times listen to the remonstrances of reason, as it may show him that a heated imagination had greatly magnified the offence; and be swayed and subdued by the pleadings of compassion. Anger becomes rage when man wholly loses self-command. He is thus for the time insane, and will rush on to atrocious deeds. It is wrath when it merges into permanence, and indignation when it is directed specially against what is ungrateful or base. The milder aspects of anger are vexation, chagrin, impatience, and peevishness, which are chiefly excited by disappointments and tedious delays in the accomplishment of desires which may have been cherished. When anger is just, it is as a tempest in



the soul, which prostrates whatever is mean and sordid. It agitates the virtuous affections to the very root, and thus their growth is invigorated.

To this class *sorrow* belongs, which is a state of mind that grows out of the sense of the loss of some source of good—of some blessing that may have been much valued. When this is suddenly withdrawn without the prospect of any suitable equivalent, sorrow is experienced. According to the degree of the loss sustained, will be the measure of sorrow. The depth of sorrow indicates that more satisfaction had been derived from particular objects, as possessions or relatives, than the mind was conscious of. Why does the parent feel such bitter sorrow, and so long, for the child that has perished, but because a satisfaction was felt in it of which the mind was not fully cognizant? The pangs of sorrow may be mitigated by diverting the attention and strengthening the affection toward some other good in our possession, or to be obtained by our exertions. When man has a painful perception of his own folly in the loss that may have occasioned sorrow, his sorrow becomes repentance and contrition. This perception prompts to reformation, and is the surest guardian against the repetition of the same conduct. The first agonising transports of sorrow are succeeded by oppressive grief or corroding melancholy. Grief arises, in general, from domestic calamities and bereavements, and is more silent than sorrow. When the sense of loss is deepened, a long-continued sorrow merges into melancholy. When sorrow is in excess, it prompts to extend the arm—to beat the breast—to tear the hair—to sob and sigh. At times it relieves itself by a flood of tears. Lassitude and dejection succeed. Pensiveness sits on the countenance. It is uncommunicative. It seeks concealment even from the bosom of a friend, as in *Viola*—

“ Who never told her love,  
But let concealment, like a worm in the bud,  
Feed on her damask cheek.”

Often is sorrow blended with discontent, vexation, impatience, repining, which involve irritation and irksomeness. It thus

aggravates unhappiness. At other times, it is mingled with patience, resignation, and humility, which involve a calm acquiescence in the allotments of the Supreme Ruler, and a just conception of the sufferer's own condition and character.

When sympathy, which is the spring of sorrow, is strong, it instigates to encounter the most imminent perils for the relief of the object to which it is directed. Moved by its impulse, man will plunge into the ocean and brave its billows, or rush into the midst of flames, regardless of their horrors, to snatch a wretched victim from destruction.

*Fear* likewise belongs to this class, and proceeds from the apprehension, that that for which affection is cherished is exposed to imminent danger. In such circumstances, if ever there has been an experience of pain and misery, the immediate prospect of danger will produce fear. According to the measure of apprehended danger, the fear will become dread, terror, consternation. Fear is wholly engaged in the consideration of misery, in which there is nothing calculated to soothe or mitigate its agonies. Excess of fear is the most painful of all our emotions. What can mitigate or modify fear, is the prospect of escape from danger apprehended, or of possessing some other good as an indemnification for that which is in peril. It serves, however, a benign purpose. It tries every expedient and makes every effort to escape the evil so much dreaded. When the danger is real and nigh, the emotions awakened by the perception of it are powerful, and impel to avoid it. Fear renders the soul insensible to its own miseries, and fetters the body. It pales the countenance—the hair bristles—the heart palpitates—the lips tremble—the tongue falters—the limbs shake and fail. Shrieks are its utterances, and, at times, nature sinks into syncope, and is thus temporarily relieved. When there is hope, the mind reacts with wonderful energy, and powerful exertions succeed torpor and inaction. But when fear is strong, it often extinguishes love, joy, and hope; checks the impetuosities of anger, and rouses the mind from the dejections of sorrow. When fear becomes abject, the evil dreaded is regarded as of such a character as cannot be avoided. It enfeebles

nervous power, and renders a hapless victim to the evil apprehended. It is the companion of superstition ; and may, at times, tend to awaken commiseration. The horror which pales the countenance and the tremor which shakes the frame evince how much the mind is subdued, and how intense the agonies are which are endured. Tyrants and cowards may disregard these ; but all other men are thus moved to mercy, when mercy can be safely shown. It is most intense and severe when connected with conscious guilt. Consternation seems to arise chiefly from some general calamity, which threatens desolation that cannot be estimated—as the invasion of a powerful enemy, an earthquake, or a volcanic eruption. When the danger is widely diffused, the consternation becomes universal. Panics may sometimes seize a whole army flushed with victory. Rapid success may have inspired them with the idea of invincibility, and unexpected defeat dissipates the delusion, and transfers invincibility to the enemy. Terror is the convulsive effort made for defence or escape ; dread, the perpetual alarm of the mind on account of anticipated danger ; despair, the permanent fear of suffering some dire evil or of abiding in a state of actual misery without any mixture of hope ; and cowardice, is the habitual disposition which succumbs before danger and difficulties. The antagonists to fear are fortitude, which is the presence of mind that resists dangers and endures sufferings ; courage, which firmly meets perils and attempts to repel them ; and intrepidity, which knows no fear and impels the brave to meet the greatest and most appalling obstructions.

*The moral tendencies are found to act irregularly ; for disorder has come among them.* They do not now, as they exist in man, act in harmony with the Divine will, and with the Divine glory. They do not operate for man's real benefit or that of his neighbour. They conduct to happiness neither in time nor in eternity. The desires and kindly affections of man's heart are improperly biased ; and when they are so, they are either thrown away, or become the occasion of mischief. The object cannot make the return expected, and thence arise the pangs of disappointment. When affection is in excess, it inflicts injustice upon those who

may have equal or superior merits, and equal or superior claims to those of its favourites. Often it proves injurious to the objects of special favour. In a family, when it thus operates, it depresses the spirits of those neglected, and, it may be, inspires them with envy, jealousy, and hatred against the pampered favourite. Excess of compassion becomes detrimental. It gives encouragement to impostors, indolence, and vice. When directed into an improper channel, it disqualifies for administering assistance and consolation to those who are more deserving. Mildness in excess sinks into insipid tameness; courage runs into rashness; boldness passes into impudence; caution falls into timidity; carefulness merges into avarice; and liberality travels into extravagance.

Are not the passions found in excess and perverted? Does not love value as a good what is in itself an evil and prefer inferior objects to those possessing higher qualities? Does not joy become inordinate when it greatly surpasses the good obtained, and incites fallacious expectations which cannot fail to terminate in disappointment? Does it not often inspire with an undue confidence in the advantages that may have been acquired, and prompt to treat with indignity those over whom triumph may have been realised? Does not hope run into a hurtful track, when it leads us to devote all the energies of the soul to the objects which are terrestrial and fleeting, and when it draws us on in particular courses, when the reasons for following them are slender, superficial, or repellent? Does not hatred as frequently direct all its power against good as against evil? Does not fear, in excess, produce weakness and expose to danger, and, improperly placed, render precaution ineffectual, and make men unwatchful on the approach of real evil? And when anger is excited without sufficient cause, does it not stimulate to punish the innocent, and to injure those who deserve praise? In excess, it is an injustice, and fosters implacable hatred, and degenerates into outrage and violence.

Thus in the moral tendencies there will be found to be both defect and excess. Every kind of enjoyment has its proper

height, and if it be not attained, a sense of privation remains. If it be exceeded, some principle of human nature is violated. In the case of the animal system, if there be on the one hand a lack of food, or on the other an excess of it, there arises detriment. But the proper use of food refreshes and exhilarates. Thus too much rest induces langour, and too much exercise occasions fatigue. But due degrees of rest and exercise are salutary to mind and body. The excess of affection becomes passion, which may drive on to misery and ruin. The want of proper affection and well-regulated passion originates morbid apathy—the incipient gangrene of the soul.

*The irregular action of the affections and passions necessarily arises from impulsive and appropriate causes.* There can be no doubt that the law of the Supreme Governor forbids all irregular action in the moral tendencies, even to the first rising of evil desire in the heart, before it has been finished in actual verification. It requires love and hatred to be placed—the one on real, not imaginary good—the other on real, not imaginary evil. It demands that what is good, be loved and chosen; and what is evil, be hated and rejected, and this invariably. It forbids that anger should exceed the magnitude of the offence, prohibits revenge, abhors malignity, stigmatises ingratitude to benefactors, execrates the ambition that sheds seas of blood, and tramples on the rights and privileges of men,—and frowns on rapacity, avarice, untenderness, unkindness, and cruelty. It may admit sorrow in proportion to the nature of the loss sustained, but it protests against all murmuring and repining and melancholy. It may allow of fear, so far as this incites to caution; but denounces fear in the shape of cowardice. It calls to treat with indignation what is mean and atrocious, but commands forgiveness when the character and conduct of the offender are changed by reformation. Irregular action, then, finds no root, and no succour in the law of righteousness. It demands, under the most awful penalties, perfect love to God and perfect love to our neighbour.

One of these causes is the innate *moral state* of man. It is now at least a state of proneness to evil, and alienation from God and

the life of godliness. As man came from the creative hand of Jehovah, he bore His image, and reflected His character. There was light in his mind, love in his heart, and holiness adorned him. He had close and unbroken communion with his Maker; and he enjoyed unmixed happiness. But now it is otherwise. A change in his moral state has arisen. Deterioration, derangement, disorder, have sprung up. "The gold has become dim, and the most fine gold has been changed." There is depravity in man. His thoughts, his affections—all the powers of his soul, mental and moral, are not in union with the revealed will and manifested character of God. Sin inheres in his nature. He is shapen in sin. Corruption is innate. There is a spontaneous inclination to transgress. There is no exception. This moral state is universal. There is none righteous.

There have been wits, small and great, in every age, and in almost every land, who allege that there is no source of depravity in the heart, and that all that may be held to be evil in man and in his doings has come by external infection, and is the fruit of pernicious example; and that any view that traces the evils that may exist to the moral state of the soul, makes Jehovah the author of sin. It is not requisite, at present, to examine this matter with care. But from whatever source the evil that exists does come, it comes not directly or immediately from God. This were to impugn His holiness, slur His goodness, and impair His perfection. With Him there is no darkness at all. While He upholds man in sin, He neither communicates the evil bias, nor imparts the evil desire, nor fosters the vicious habit. But example is far from accounting adequately for the moral phenomena. Whence did the example originate? How did evil example come to exist at all? And if corrupt morals have arisen solely from bad example, how is it that there are no exceptions? How comes it that every individual, and every generation, have manifested the same character and been addicted to the same courses? Experience and history attest this truth. How the fact arose, we may not be able to explain; but the fact exists beyond all dispute. And it is with the fact that we have immediate and great concern.

And the fact points to a common source—to the origin of all human action and human character—the moral state of the heart. The Bible account is at once clear and sure ; and, withal, fully as philosophical as any scheme which any of the “ Wits ”—genuine or counterfeit—have yet suggested. It is somewhat antiquated, it is true, but it has this commendation, it meets the case, and explains all that is necessary for us to know on the important matter. “ By one man sin entered into the world, and death by sin ; and so death passed upon all men, for that all have sinned.” “ By the offence of one, judgment came upon all men to condemnation.” They are all gone out of the way ; they are together become unprofitable ; there is none that doeth good, no, not one.” “ All flesh has corrupted his way upon the earth.” “ Every imagination of the thoughts of the heart is only evil continually.” This is the true state of man morally. This is his position ; and no man can by himself, or from any inclination of his own, rise above this level. Sooner will water rise higher than its source. No mechanical law of the material world has ever been fulfilled more certainly and constantly than this moral law in man. This is the source of the irregular action of his moral tendencies. And then it must not be forgotten that, in this corrupt moral state, man acts from will—from choice—not from physical force—not from physical coercion. In this respect he has power, most momentous power. But while he has power by which he selects this or that object, acts under this or that motive at his pleasure, he is not left without law for his guidance, and without proper enforcement of that law. Good and evil, life and death, are set before him to choose. He is under law to God, and responsible. It is no vain thing that is at stake. Every man must give an account of himself to God ; and every man is now in a state of accountableness. Being free and responsible, man is inexcusable in the matter of his invariably sinful inclination. He freely—determinately—pursues it. It is exactly according to what he prefers. He walks after the flesh, and chooses to do so. He has the power of choice, and this involves susceptibility of refusal. How vain to speak of injustice, or to indulge in complaint, when



man inherits his own will,—his own choice,—his own preference, and the necessary result of it!

To this cause *ignorance* may be added. Knowledge of the existence and properties of objects which affect our happiness is necessary to restrain and regulate our moral tendencies. If we be in ignorance of these, we do not understand what would promote our good, and what would contribute to our unhappiness. We are asleep in the busiest scenes of action. If we form wrong ideas of the properties of the objects which influence us, we necessarily fall into innumerable errors. In consequence of ignorance, we may estimate some things too highly and depreciate others much beneath their value. We may often walk in the midst of dangers, and think ourselves secure. Ignorance deceives by false principle. It constantly commits mistakes concerning character, conduct, and motive. Then it withholds approbation and affection where it ought not; and excites hatred, envy, and jealousy where they are not deserved. It often rejoices when it ought to weep; and laments when it ought to rejoice. Ignorance of a man's own powers and qualifications inspires him with pride and vanity, discontent, ingratitude, and envy. Sometimes, indeed, he may form too low an estimate of himself; and this tends to create a diffidence which is destructive of proper exertion, and renders real power useless. Through the influence of ignorance, man knows neither what is good, nor how to pursue it. He does not see where to place the best affections; nor can he calculate the bitter results which will follow the indulgence of the most pernicious passions. Thus he derives improper impressions and forms hasty resolutions. When in a wrong course, he is thus led to reject all admonition, and obstinately to persevere in the way he has chosen. Thus does he often mistake the means for the end, and supposes that in wealth, honour, and power, true happiness is to be found. Hence sordid, avaricious, and insatiable ambitions are indulged, and injustice is practised in order to obtain their purposes.

And with these causes may be associated the *influence of present objects*, and the *ungovernableness of self-love*. Objects,



when present, make impressions upon the mind through the medium of the senses. An inferior object in point of quality and value will produce a deeper impression if present, than a superior object in point of excellence will do if absent. The present object engages attention, if it possesses good, that we may enjoy it; if it threatens evil, that we may avoid it. But the power of present objects to interest us produces pernicious results. It blinds the mind to the worth of better objects not present. It inflames desire for immediate gratification, though it should be at the loss of more exalted and permanent good in reversion. In the case of the animal appetites, it often breaks down every barrier which reason and principle attempt to erect. In irritable minds, it appears in the sudden gush of anger felt on the perception of an injury, and instigates to inflict revenge. It magnifies present dangers, and intensifies the disappointments of the moment, however insignificant in themselves or their consequences. It renders evil example contagious, enervates resistance to false maxims and improper conduct, perpetuates custom, however absurd, and gives countenance to fashion, however preposterous. It excites tendencies which often pervert the judgment at the instant, and calls up a train of ideas favourable to their indulgence, which so operate upon the mind as to intercept the influence of better principles and silence the dictates of dispassionate reason. It prompts to vindicate, by various arguments, conduct which the judgment, in cooler moments, discovers to be fallacious, and from which it revolts. And thus self-love, viewed as the desire of good, is prior to every social affection. It is universal in man. It operates before reason dawns. When regulated according to the principles of equity, it acts beneficially; but when it is indulged without control, it fosters the worst moral tendencies, and instigates to the perpetration of the most enormous crimes. In excess, it is deaf to the claims or the miseries of others. When it has power, it inflicts oppression and exercises tyranny; it inspires pride and engenders arrogance; it justifies hatred and applauds revenge and cruelty. When it is circumvented, it originates envy, malignity, jealousy, discontentment. Often does it

commit intentional mischief, and rejoice in its success, amidst all the horrors produced. It often acts against the clearest conviction, and so perverts the judgment as to constitute self-interest the sole standard of justice. It entertains every argument which coincides with its own advantage. With the wand of an enchanter, it converts avarice into economy; cowardice into prudence; atrocious cruelties into salutary chastisement; seduction into gallantry; and murder in a duel into a high sense of honour. It mocks at the remonstrances of conscience, and triumphs in the commission of injustice.

When these causes of the irregularities in our moral tendencies are combined, how fatal to the welfare of mankind! This is the perfection of tyranny. And where this combination of evil influences prevails, how dreadful and desolating the results! What sensations of fear, consternation, grief, anguish, and horror; and what agonising miseries are experienced! Thus we cannot fail to see, if such are the causes of the irregular action of our moral tendencies, how absolutely necessary it is that a spiritual power, higher and greater than human, be brought to bear—through human instrumentality and appropriate relative influence—on the rectification and perfecting of our moral tendencies. He who made man's spirit can alone renovate, redeem, and bless it.

*The means for the proper education of the moral tendencies.*—Various are the influences which operate either favourably or hurtfully on man's moral constitution; and which, according to their character, originate and develop both the good and bad tendencies of his nature, and modify or restrain their unfolding in indefinite varieties.

*The right regulation of the volition of the mind* is one of these influences. This involves a predisposing cause, prompting to certain modes of conduct, virtuous or vicious, beneficial or injurious. This cause is the power in the agent which directs man's tendencies. It constitutes the prevailing rule of his action. It is preparative to particular acts. But how it originated may not be ascertainable.

The first impulse of this cause is *incitement*. And when the

mind is progressively drawn towards an object, the incitement grows into inducement. Thence springs desire, which arises from the view of good not possessed. It is solicitous to obtain this good; and its attainment is held to be at least possible.

There must be *power* to act according to the disposition formed; for without this, desire would be impotent. If there be no impediment to the fulfilment of the desire, then there will follow immediately a determination to act in a manner correspondent to it. Thus the act will be forthwith performed; and volition will be completed. At times there may be strong objections, which may serve to counteract the desire created. These may prevail against the tendency which first excited the desire. The influence which prevails is the motive which finally determines the mind to act in a particular way. Without this, the action would not have been performed. This motive power leads the mind to will or determine on a particular course. There may be various motives which contribute to perform the same act; but the motive that brings to a decision is the strongest. There cannot be two opposite motives, the one restraining the mind from acting, and the other instigating it to act. The motive power, then, is the cause of all action. The sources whence this motive influence emanates are various. Every principle seated in man, every object surrounding him, every connection and relation in life, are able to furnish it. The various appetites, affections, and passions, with their multitude of excitements, as well as higher considerations, have influence sufficient to determine the mind to prefer a given object, to decide on the matter, and to act upon the decision.

The character of the motive is what claims deliberate consideration. Every act to which it prompts, occasions something pleasant or unpleasant, produces immediate or remote advantage or disadvantage, originates inconveniences or facilities. It may elevate in attainment and happiness. It may destroy all expectations of good. It may extricate from misery or plunge into it. It may evince wisdom or folly.

If, then, we would cherish and strengthen the tendencies which

are favourable, and repress and weaken those that are unfavourable, to true happiness, we must carefully attend to the character of the volitions of the mind; for, as these are either pure or impure, they will be productive of good or of evil, of enjoyment or misery. We must not forget that as a man thinketh in his heart, so is his moral condition; as is the character of his volitions, so is the character of every moral tendency that belongs to him. If the will act under proper motives, then it will give a decided cast, and colouring, and direction to all the moral tendencies promotive of happiness; if it act under improper motives, the result will be the reverse. The rectification and proper governance of the will is the real start-point of the progress in goodness and happiness. It is the root whence these ramify and grow, and on which they bud, and blossom, and bear fruit.

There is *education*. If the kind of education received tend to develop mental power, and repress the native biases to evil, and prompt to the avoidance of what is bad, and the cultivation of what is good, then great will be its influences upon the tendencies and characters of men. It will contribute to furnish the mind with knowledge, and enable it duly to appreciate what appears useful and interesting. It will tend to cherish the best affections, and direct them to their proper objects; to unfold mental energy; to confirm habits in whatever is useful and excellent; and to render that which is to be the principal occupation in life, familiar and pleasant, reputable and beneficial.

In the well-regulated exercise of the intellectual powers,—in the accumulation of useful knowledge, there is an influence created which contributes to counteract the operation of the moral tendencies when they take a wayward course; and this influence will grow, as the understanding gathers strength, and the stores of useful knowledge augment.

Every fact that is received into the mind as an abstract truth possesses power, which, in its connection, must be productive of results more or less beneficial or pernicious in their character. The province of the understanding is to discover the character of these results, in order that the determination of the mind may be

directed towards its proper object. The fuller and clearer the knowledge is which is possessed, the greater the counteractive power. Thus the real character of dispositions and actions comes to be more distinctly seen. Thus is exhibited, with more or less prominence, what ought to be avoided, and what ought to be sought and pursued. Thus to sow the seed-corn of knowledge in the soil of the human mind, to train it to think, to investigate, to reason, is to aid it in rightly regulating its moral tendencies, and in the formation and development of good character.

The best education will not, indeed, eradicate the bias to evil, but it may tend greatly to restrain and modify it; while ignorance fosters it, and imparts to it might and virulence. Is it not this state which renders masses of society, when under the action of some strongly stimulating influence, so perilous—the torrent that overbears—the whirlwind that rushes on unstopped—the simoon that scorches and desolates—the bull of Bashan, roused and unchecked, giving full play to his rage and his animalism?

There is *experience* in connection with the *influence* of *habit* and what is *new*.

Experience is the personal application of certain facts. Every fact thus rendered indubitable may, some way or other, be productive of the most important consequences. For it will always enable us to place our moral tendencies upon their proper objects. It is thus a faithful instructor of the most ignorant, an upright monitor of the most obstinate. It aids in making these classes to feel the consequences of errors to which, from strong prejudice, or exaggerated conception, they have tenaciously clung.

And then, when through a course, brief or prolonged, of familiarity with any particular object, or line of action, a habit of thought, and feeling, and conduct is formed; it makes men contented and cheerful, even in situations and connections which may be anything but favourable. It reconciles them to scenes which would otherwise have been irksome, and empowers them to suffer hardships without a murmur. It induces a passion or affection for things of a very inferior value, and regards them as treasures. It moderates desire, and spreads a charm over all

relative and social connections; and it familiarises the mind to imperfections which cannot escape notice. In secular occupations it gives facility of action, and enables the inexperienced to master the difficulties and intricacies that embarrass them, so that no uneasiness is felt to arise from these causes.

But in connection with habit as an element in experience, there must be conjoined the desire and appreciation of what is new. The recentness, the unbroken freshness of an object or event, becomes a powerful stimulant to improvement. How much novelty, when well-regulated, contributes to progress in every useful art and science! It serves to moderate those propensities which, in their excess, would be highly pernicious. It counteracts the hurtful influence of noxious and inveterate habits. It jostles them, and allows them not to settle down and become embedded in man's nature. It keeps his powers from stagnation. It rouses from the lethargic state in which custom would hold him, and breaks this bondage.

New objects quicken attention and draw to an examination of their properties. An acquaintance with them excites new desires and affections; and if it induces the relinquishment of former habits without regret, or with entire satisfaction of mind, it augments permanent comfort.

Well governed habit prevents us from being carried away by every new object, and from making perpetual changes, which do not result in real advancement; while the desire of what is new stimulates to emerge from an inferior position, and to reach forward in the attainment of some appreciable good.

Thus experience, unintermittingly and richly furnished by frequent contact with the same objects, and by the ceaseless occurrence of new objects or events, must serve to repress what is evil, and to encourage what is good, in man's moral tendencies. He should, therefore, be always carefully observant of what is indicated and revealed in the scenes of nature—in the discoveries of science—in the achievements of art—in the singularities of incident—in the qualities of action and the peculiarities of character. Like the bee that gathers supply from every flower, he

should gather materials for sustenance and improvement from every object or event with which he may happen to be associated.

*There are the light and dictates of conscience.* Conscience originally expressed the act by which the mind attends to itself—to its own state and operations, thoughts, emotions, determinations, and motives. It consists in a secret observation of what passes within, and of what may be concealed from others. These operations of the mind are now expressed by the word *consciousness*. In its operation it often demands a distinct effort of the mind, by which it makes a pause, as it were, in its pursuits, to consider for a moment what it is that it seeks to attain. Conscience, or the moral sense, empowers man to pass judgment on himself. It prompts him to examine his own conduct, disposition, motives of action, where no eye can penetrate. If conscience, enlightened, reports that the conduct has been upright, the motive pure, and the issue beneficial, inward satisfaction is enjoyed. If it find that strong passions have been unduly cherished, and unlawful desires have been gratified, it inflicts self-degradation, and the horrors of remorse. If the applause of associates be obtained, but not deserved, conscience originates dissatisfaction and self-reproach; but if the principles and motives of duties are right, and the disapprobation of the world is incurred, it will afford consolation and succour adequate to sustain. It supports under deprivations when the walk is upright. It torments under affluence, when the life is a life of unworthiness. It unites the mental powers and moral tendencies. It communicates the milder rewards arising from mental pursuits. When it approves, it is itself the reward, and it anticipates the beneficial results of proper conduct. When it disapproves, it is itself the punishment; and it foresees the penal effects of improper conduct and bad moral tendencies. When it pours forth its fires, it is not with the insensibility of Etna; for it is quick, and often powerfully sensitive. When tears flow from its action, they flow not as rivers, from an unconscious source. The more light that conscience has, and the more that its wholesome counsels are regarded, the greater and more efficient will be the restraints



imposed on the moral tendencies—the more promptly will the good be sought, and the evil to be avoided be discerned. When it is devoid of sound instruction, or nearly so, how readily inducement to sin beguiles and ensnares ! When once the bird catches the brilliance of the serpent, it flies round and round, and falls lower and lower, till it alights on the envenomed reptile and is devoured. Conscience is a bribeless worker. It never knows, according to its information, to make a false report. One drop of an evil conscience will trouble a whole sea of outward comforts. A good life, or a pure and beneficent walk, makes the quietest conscience. It is the most powerful motive : any other motive soon loses its influence. Trials and disappointments destroy every other motive, but leave this. When it is instructed and cherished,—when it reminds of responsibility and assures of the demands of eternity,—then it aids to conquer corrupt desire—to restrain and rectify evil tendencies—to weaken vicious habits—to acquire true excellence, and to realise true enjoyment. Then it is that every unholy bias that we repress—every good thought that we lay up for future use—every moment that we seize as it flies, and stamp with something good which it may carry to the tribunal of Jehovah—every influence that we exert upon the world for the honour of God, or the benefit of fellow-man, will enable us to make still nobler and greater achievements. God is ever the friend of him who has an instructed and well-regulated conscience.

If, then, we would regulate rightly, and improve our moral tendencies, we must strive to instruct our conscience in the law of righteousness and benignity ; and think, and feel, and act in accordance with its dictates and its impulses.

*There is revealed truth understood, believed, and obeyed.*

The word of Him who spake as man never spake alone meets the vitiated moral condition of man. If we neglect it,—if we come not under the action of its liberalising, saving, and sanctifying power,—we shall never reach the core of our alienation—we shall not strike at the stamina and radix of our depraved moral power.



Are we under the guilt of sin ? Yea, verily. The man who says he has no sin is a person, however he may be dealt with, that divine truth affirms has made God a liar. He has falsified not only his own existence, but also the very God that made him. Experience brings the fact before us in ten thousand shapes. It might be concealed by absurd discussions during life, but it is realised with augmented bitterness on the bed of death. It was the necessity thus created and realised that Christianity was designed to supply. The blood of Jesus cleanseth from all sin ; and in the whole course of nature there is no law of practical causation more certain and invariable in its effects ; for there is no case, however extreme, where the remedy, being applied, is found to fail.

Are we under the power of corrupt principle ? Assuredly we are. "There is none good ; no, not one." In all the rules of civil polity and moral action, which men institute, there is a want of power to repress and eradicate what is evil in man, and to transform him into perfect moral excellence. Whether we examine the ethics of Aristotle, or the offices of Cicero, or the precepts of Confucius, and view them in all their application to man in his moral and social relations, not a little that may serve to direct as to right and wrong may be found ; yet, throughout the whole there is a want of transforming energy. But the word of life, understood, believed, and obeyed, aids efficiently in forming habits that may fit for future and endless being. It meets the wants of human nature, and unfolds the provision of mercy and grace. The true knowledge of the cross of Christ destroys the love of sin in the heart. The beauty of holiness is not seen and appreciated and loved, but in fellowship with the Sun of Righteousness. Emmanuel was a man of sorrows and acquainted with grief. He agonised and died for the benefit of His enemies. His love, when rightly seen, appeals with resistless power to the heart, and wins its affections to Himself.

Aristotle has said that the chief felicity of man lies in health and property and friends : thence alone can it spring. But in trial, under bereavement, in decay of nature, and in death, how

lamentably do these fail! When bathed in the woes of life, what can succour and comfort but the gospel of Jesus Christ, understood and confided in? The chief source of relief is the comfort wherewith we are comforted in Christ Jesus. Thus, with Paul, we may be able to say, "We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Christianity, however, does not become a living and transforming power *merely* through well-arranged systems of mechanism. In connection with such systems—whether we look at the organisations of state legislation or free willinghood; at Episcopacy, with its high bearing and swollenness; or Presbyterianism, with its sparseness and severity; or Independency, with its gauntness and flexibility,—its divine spirit, in all past and existing institutions for those ends, has occasionally been found to languish and decay. How was it Christianity did arise and spread abroad among men? Did it not arise in the mystic depths of man's soul? Was it not spread abroad through the preaching of the Word, accompanied with the Spirit—by simple, individual, and unsystematised efforts? Did it not, in this way, fly from heart to heart, till all were illuminated and purified by it; and its heavenly light shone, as it still shines, and as sun and star will always shine, through the whole dark destinies of man?

Whence did the Reformation take its rise? In the religious sentiment. Mechanical means produced not this movement. It was revealed truth manifested in the judgment and operating on the heart—it was the boundless, invisible world that was laid bare in the imaginations of those who embarked in it; and, in its burning light, the visible shrunk as a scroll. True, its results were to be embodied in external things; but its spirit, its worth, its aim, were internal, invisible, infinite. There was the rapt soul of one man put forth in fearlessness, in independence, in intensity, in indomitableness, in circumspection; and Europe reeled and trembled beneath his words, and millions on millions every-

where rallied round the standard of Christian truth, freedom, and progress.

The English Reformation—whence did it arise? In the love of gospel truth—in the high appreciation of gospel privilege—in a resolved aspiration after the attainment of spiritual excellence. Yes; men in those days did battle for conscience. They were men of might—holy, earnest, self-sacrificing, dauntless, firm as a rock, “serene as a star.” Conscience, moral right, country, Christianity, were their all—and, to them, scorn, exclusion, oppression, bonds, imprisonments, and fires were nought.

The Bard of Paradise sung the song of freedom, and boldly protested against all tyrannies. Hampden inveighed in truthfulness and power against wrongs, inflicted, and fell and died. Cromwell stands forth and grasps the sceptre. Blake wields his thunders, and his country’s foes quail and shrivel. And has the Cromwellian spirit died out? Forbid it should, though we should warmly protest against the passing of supreme rule into the hands of a Protector or Dictator. But it has not disappeared. The manifest progress of knowledge and enlightened freedom evince that it not only lives, but grows and gathers strength—adequate to keep in check oligarchical usurpation and aggrandisement. Will official pleading stay its increase? Will ancient prestige insure forbearance? Not so. Is not this the age of the liberation of mind? The day of Exodus draweth on. Floods of light, and righteousness, and freedom, roll on, and ever augment as ye roll on! Bear your influence to all lands, and to all places in all lands, and thus spread life, and growth, and beauty, and fruitfulness over every scene to earth’s remotest bounds!

But, meanwhile, in every condition, carry out the spirit and the precept of Christianity—every man in his own proper place. Give to each his due, as character, attainments, usefulness, office, position, may demand. Subservience, servility, venality, vassalage, eschew and scorn. Stand erect as men. Lift up your countenances, and look to heaven. The muscle, and bone, and skill, and activity of the artisan or peasant make him as independent as the baron or the prince, and may render him as happy, if not more so.

The more fully that we understand Bible truth—the more thoroughly that we observe its precepts—the more completely pervaded we are by its just and benign spirit—the more truly endeared to us are its invaluable immunities—the more efficiently and intensively shall we regulate aright our moral tendencies.

*There is the interested contemplation of good example.*

The mind draws impressions from what is external to it. If the intellect be at all awake, the man who is familiar with a level country will be chiefly marked by equanimity and laboriousness; while he who is conversant with all the varieties in form, in grandeur, and in beauty in the material universe, will be susceptible of the emotions which correspond to these aspects of nature. The dweller in Alpine regions sympathises with the scenes of rugged and terrible grandeur which he witnesses, and he thus acquires elevation of thought, fortitude, and daring;—whereas, the man who resides in a country where beauteous vales and gentle slopes, and pleasing undulations abound, may be quickly sensitive to the loveliness of the rural scenery, and may cherish and cultivate the milder affections.

And is it not thus with familiar converse with character, whether in the living man or in the truthful biography? Association with the bad in character, whether in the one state or in the other, vitiates more and more. Association with the great and good in character, though it will not eradicate evil dispositions and habits, may serve to restrain, and modify, and weaken them. Wisdom, integrity, goodness, mirrored in the demeanour, and in the transactions of life, produce, insensibly, salutary impressions on him who often contemplates them.

The innate bias to do what is not promotive of true happiness, is apt to draw away from the pattern of moral worth. But familiar and interested converse with such a pattern may contribute somewhat to the formation of virtuous character. The pattern is a mould into which the observer may be cast, and the form of which he may come truly to assume.

If we would train the youthful mind to high moral excellence, we must exhibit to it and keep steadily before it, the higher

forms of mental greatness and moral worth. Examples are to be found in individuals. Whence have all great and beneficial revolutions in civil polity and morals arisen? From individual man. A ruling spirit is necessary for such a work; and, when the work is to be done, God calls forth the man, and gives him the power and the mission. Organisations have never accomplished any revolution in thought and usage of importance and magnitude. Look at minor events. The Anti-Corn Law Associations laboured for years and with little result,—but Cobden appears, and the grievance shrivels out of sight. Long did the Anti-Slavery Societies work for the accomplishment of their object, and Clarkson and Buxton, Wilberforce and Thomson, expended much energy, and evinced indomitable determination; but the enslavement lived and flourished, till Brougham was borne into the Commons' House on the shoulders of the no-slave principle by the electors of the West Riding,—and the chain of bondage is forthwith broken. The Church is universally sunk in defection and wickedness,—thick darkness covers the populations of Europe, and papal domination holds them in unresisting thrall. Forlorn hopelessness seems to settle down upon them. No voice whispers, far less obtests. But the master mind of Saxony arises in his might, and announces gospel truth, and, with a voice of thunder, denounces the profligacies and the oppressions that prevail, and at his call, sighing and downcast tribes rend their bands of thralldom, and walk forth to light and freedom.

If, then, we would restrain, and regulate, and form aright our moral tendencies, we must often and interestedly meditate on the patterns of undisputed greatness and most perfect moral excellence.

And what are some of the patterns we must oft revolve? Luther we cannot overlook. Penetrating in intellect,—strong in moral greatness, in an unbounded homage for truth, in noble disdain of ease, honour, and self, in honesty to confess truth and right, and in fortitude to suffer for these: Survey his career! Behold him as he stood before the assembled power, and rank, and learning of Christendom, gorgeously arrayed, and decked

with crowns and tiaras; and Rome ready to launch its destructive thunders at him, he refuses to fall down and worship. Did the miner's son quail and succumb? Not he! No, not in one item and not for a moment. And why should he? He saw Him who is able to destroy both body and soul; and, standing in awe of Him, he withstood the summons of the monster. Thenceforth the spell was broken, and Europe burst her chains. Contrast with him, we may, the contemporary genius which shed a glory over Italy. Dante could detect the errors of the Romish system, and lash the vices of the clergy, and consign the Pope to ever-burning fires; but the author of the "Inferno" was not equal to the spiritual emancipation of his native land.

Luther has still a name and a power. He rules Protestant Europe from his grave. The fruits of his sore toils and of his moral victories still remain. The vast fabric he erected has its foundations laid far down in the living Rock of Truth, and was formed out of everlasting materials. Time may abolish the landmarks of law and opinion around it; but the building itself shall continue to look majestically forth over the wreck of kingdoms and institutions. Meditate on Luther's character. Realise and embody his leading principles. Imbibe and exemplify his elevated spirit. The more you think on these things and strive to attain them, the more surely will you succeed in your efforts to regulate aright your moral tendencies.

Pass on and consider the life and walk of Calvin. How exalted and complete his character! With the exception of the foul blot which cleaves to it in consequence of his assumption of the magistracy, and the share which he had in the unwarranted and violent death of the "heretic" Servetus, and also of some slender abatements from the views which he held in regard to Baptism—the Sacred Supper—the Sabbath—and State-Church connection, he stands forth in nigh full-orbed perfectness. Observe with care his earnest search of truth, his noiseless energy, his candour, his humility, his indomitable courage. Witness him as he enters his closet and opens his Bible; and in the submission of mind with which he reads. You see an act of greater

might than that by which other men subdue kingdoms. To him the Reformation owes its stability. He digested it. He wielded the tumultuous elements. He composed the excited spirits around him. He was formed for sway. He did rule. His rule has but increased. He is as a presence, living on, and always to live. He teaches nations which did not, in his lifetime, exist. He defends with his silent armour, as does no other human arm, the cause of truth. His words are instinct with life and power. His soul has gone forth in his works, and continues to enkindle countless souls.

Great and illustrious men have crowded to Geneva, the city of his adoption. There did Voltaire, Rousseau, Gibbon, De Staël, Byron, make their abode. But they belong not to the scene. They cannot mingle with it. In none of them, as in him, is there might to rule the deep-most mind. If we think of Byron, he indeed shines in a zone of intellectual splendour; but then he is encompassed by an "outer and wider zone of moral darkness." He is the votary of pleasure, and the slave of prejudice. He lived for no end which could be viewed as worth living for. His mind was narrowed and enfeebled by pride. Under the fell predominance of self, he indulged a weak scorn of mankind, because he felt himself unworthy of possessing that for which he earnestly thirsted, even their esteem; and, in order, alas! that he might silence the forebodings of conscience, and overcome the awe by which he was impressed by that book which he affected to treat as a fable, he took refuge in a forlorn creed, which taught him to believe that in death he should enjoy no pre-eminence above the beast of the field.

But pass on to a higher measure of moral excellence. Meditate on the first heralds of the Christian mission. What gave them their power and their success? Was it their genius, their learning, or their eloquence? Not so. They had been nursed upon the sea of Galilee, and were rude in speech. But their discourses bore what was more powerful than learning and eloquence, the stamp of sincerity and untainted honesty. Thus did they awe, impress, and convince their countrymen. They did faithfully and



courageously proclaim the great facts in the gospel testimony, unmoved by fear, and unsubdued even by death. Mere genius would have done little in such a work as the propagation of Christianity. The power that could enable to suffer was indispensable. The fires of genius would have paled before the storm of opposition that had to be encountered. But these men had character; they were upright, self-denied, disinterested, heroic, patient of toil, careless of reproach, fearless of danger. They loved not their lives more than the truth. Here is a study for us, and the more we revolve this pattern, and the more that we thoroughly embody its spirit, the more efficiently shall we regulate and rightly mould our moral tendencies.

But genius and learning were not wholly wanting in the first heralds of the Nazerene's cross; yet those who had them, owed their spiritual triumphs more to character than to them. There was the gentle disciple that leaned on the Saviour's bosom, with the Apocalypse as the radiation of his unrivalled, undimmed Sun—the richest, the most elevating book the world has ever seen.

But come to the immaculate Saviour. He was holy, harmless, and undefiled. If we think of the rule of His whole conduct, it was the perfect law of His Father. It was His meat and drink to do the will of Him that sent Him, and to finish His work. Self-interest He did not seek. He appeared in a low condition. He was in the form of a servant. He sought not His own honour or comfort, but the honour of God, and the highest benefit of man. He had habitually a sense of the presence and perfection of God. His ceaseless aim was to advance His glory. He lived in habitual intercourse with God. He sought solitude and retirement, that He might maintain it. Exhaustion from multiplied labours, and the pressure of personal want, did not deter Him from the secret duties of devotion. And in His last and severest agonies, He sought refuge in offering up prayers, with strong crying and tears, unto Him that was able to save.

Thus are we instructed to make the law of God our rule, to rise above all selfish considerations at the call of obligation, to cherish solicitude, to know what in every condition the will of



God is, and what will contribute most to the promotion of His glory. Thus may we learn what the affections and habits of the mind are, which will abide the inspection of omniscience, and the test of the unerring standard of His Word; and how we may advance with safety, with confidence, and with peace through the solemn scene which is carrying us onward to an eternal state of being.

Does the Great Teacher pass through a course of temptation? He does. And in the fact and His manner of dealing with it, there is exhibited much instruction. After His forty days' trial in the wilderness, He was smitten with hunger, and He is solicited to exert His power, as God, to relieve His sufferings as man. And had He done so, would not this have evinced abatement of confidence in God, and resiliation from the great work He had undertaken? Self-love was specially addressed. But He promptly repelled the insidious assault, by reminding the Tempter that He took for His guide alone every word that proceedeth out of the mouth of God; and our self-love we must assiduously watch; for it tends to interfere with a high principle of devotedness to God. It prefers not the interest of others. It makes not a sacrifice of interest to a sense of duty to God or to man. It obstructs the communication of good to others,—the forgiveness of injuries, and brotherly kindness and charity.

Is He solicited to give some proof of His supreme greatness, that the people might render to Him the homage due to the Messiah? If He should cast Himself from the pinnacle of the temple, and alight unharmed amid the multitude below, then, in such case, God would accord His claim, and verify the promise of sure preservation given to the Messiah. But the assault He repulsed with,—it is written, "Thou shalt not tempt the Lord thy God." The appeal to the Word of God is prompt. The temptation is not entertained. The benefits suggested are not valued.

Thus we may learn that we are not to dally with temptation of any kind; and where there may be doubt as to a certain course of conduct, the great concern ought to be, to know what the will of God enjoins. The desire of distinction and pre-eminence among

men is here considered. If rightly regulated, it may be useful. It must, however, be always subordinated to equity and benevolence. If it be the leading rule of conduct, it is not only wrong as a principle, but it renders man dissatisfied with his present lot. It makes him labour after something that will be the admiration or the envy of those around him. Under its impulse, how often does he carry misery and desolation before him in his course of ruthless ambition! In his failure, his hopes are baulked and his rival triumphs. In his success, jealousy and malignity beset and menace him.

Should not, then, this desire be repressed? But if we would restrain and subdue it, we must frequently and devoutly meditate on Him who was meek and lowly, and seek to acquiesce in the allotments of Providence. If comforts be enjoyed, rest not in them. We ought ever to revolve the varied duties and solemn responsibilities of our condition; and if we would, as we ought to do, look for divine assistance, there must be a diligent use of the means which are in our own power. We are not to put ourselves in the way of danger, or tamper with sin, or expose ourselves to temptation, or place ourselves under the influence of society, conversation, or reading, which tends to corrupt the imagination or pollute the conscience; and withal allege that we depend on the divine help for conservation. Divine power is necessary to purify the heart; but this help comes in the use of certain means, and in the diligent employment of certain powers given to us. If we neglect the appointed means, we tempt the Lord God.

Is man tempted to the attainment of wealth, and power, and pleasure, and worldly splendour? He is. And how eagerly do men seek these! How strongly their affections cleave to them! How often do they allow them to interfere with simple devotedness to the will of God! Ah, how they fall down and worship the creature! In the pursuit of wealth, honour, and pleasure, when there is no recognition of the will of Jehovah,—no acknowledgment of Him who has a right to our undivided homage—then we yield to another power—serve another master, and make mammon our God. Though we may abide by the principles of

equity, yet if the current of our thoughts and desires is to other objects than those which refer to things eternal, we bow before another Lord.

But not so the Messiah. The offer of all the kingdoms of the world, and the glory of them, on the condition of rendering unreserved homage to the tempter, He repels. The course is distinct and clear. Whatever is not in consistence with the will of God is sin. His law is the supreme and only guide. Man might have hesitated little, if at all, at the condition. Not so the Saviour. These honours had no attraction for Him. In His mission of mercy, He is not borne along in a chariot inlaid with gold. And while the birds of the air, and the beasts of prey, have their homes and their haunts, He not only had no palace in which to dwell, but had no place where to lay His head. He is not a decoration to princely tables, nor a figurant in the brilliant assembly. If we wish to see how He demeans Himself at the feast in the opulent man's house, He turns Him to the woman who was a great sinner, that, according to Eastern custom, was allowed, as others in the humbler walks of life, to enter the apartment and wait on; and who stood behind Him weeping, bathing His feet with her tears, and wiping them with the hairs of her head,—and amid looks of amazement and indications of scorn and indignation, He communes with her, accepts her expression of love and gratitude,—imparts to her comfort and peace, and highly and fearlessly commends her. If we desire to know what the purity and fervour of His social sympathies are, look at Him as He stands and weeps at the sepulchre of His friend, or as He gazes, in descending from the Mount, on Jerusalem, now doomed to sweeping extermination, and exclaims, “Oh that thou hadst known in this thy day the things that belong to thy peace—but now they are for ever hid from thine eyes;” or, as in agony, He hung on the cross, and sought forgiveness for those who pierced Him, and commended His afflicted mother to the care of the beloved disciple. The persons that claim His special regard are the poor in spirit, the meek, the merciful, the mourner, the pure in heart, the peace-maker, the persecuted, those who hunger

and thirst after righteousness, the weeping penitent, the mourning widow, and the woman who likened herself to a dog. Consider Him in all the relations and walks of life. How filial as a son—how industrious as a citizen ! With His hammer and His hatchet did He gain His sustenance. How respectful to authority as a principle ! How careful and exact in religious observance ! “Render, therefore, unto Cæsar the things which are Cæsar’s, and unto God the things which are God’s.” Withhold neither the one nor the other. Give to each its proper place. Commingle them not. Repel unto death the human creature that would invade the province of Jehovah and of conscience. How active His beneficence ! He went about doing good. As a teacher, how searchingly spiritual His doctrine ! How uncompromisingly faithfully did he urge it upon the conscience, without respect of persons or fear of man ! How earnestly and frequently did He urge His followers to cultivate love to one another,—benevolence to all men, and forgiveness and kindness even to their enemies ! How pure and benign His conversation ! It was “yea, yea,—nay, nay.” How unselfish His whole life ! He sought not His own things, but the salvation and weal of sinners. What patience under privation and suffering ! He endured the contradiction of sinners. He was despised and rejected of men—a Man of sorrows and acquainted with grief. One trial, indeed, there was which wrung from His human nature the agonising cry, “My Father, if it be possible, let this cup pass from me.” But the emotion was only passing. The remedy was prompt, as it was powerful—“Not my will, but thine be done.”

What a pattern of all that is holy and lovely, of all that is gentle, and meek, and kind, and benevolent, and merciful ! What a pattern of self-consecration, of forgiveness of injuries, of patience and submission under the contradiction of sinners, the sorrows of Gethsemane, and the agonies and desertions of Calvary ; of kindness and long-suffering towards His disciples under the manifold infirmities which did cleave to them !

Study this pattern. It is faultless. Strive to grow in resemblance to it, and in preparation for the enjoyment of His imme-

mediate presence. In trial and distress, look to Him who has taught you how to suffer, how to live, and how to die. In His case, His trials and sorrows were those of the substitute of sinners ; but your trials and sorrows are the immediate fruits of sin. But, then, they are designed and calculated to promote your separation from the world, and to minister to your spiritual improvement. Bitter may be the draught in the cup put into your hands ; but it comes not unsent, neither will it come in vain, if you receive it as dispensed in love and in wisdom, and if you seek to derive from it the important benefits it is fitted to yield. Bow in filial submission, under all the sufferings allotted to you, from a conviction, that all He does is done in righteousness. Fix your eyes of faith and hope with steadiness on your heavenly Leader and Guide, and look forward with humble confidence to the time when “ we shall be like him, for we shall see him as he is.”

*The Influence of the Moral Tendencies on Man's Happiness.*—The moral tendencies have a powerful influence upon man's physical condition and enjoyments ; and, if they were all constantly under proper regulation, they would, in this respect, promote his comfort. But they are not in this condition, even in their best estate, while he is here ; and thus some of them are salutary, and others are hurtful ; and those that are salutary in their ordinary operations, may, in excess, become highly injurious.

In love, there is strong excitation, and, in torpid temperaments, it may contribute much to alleviate or remove the various maladies to which they are disposed. Joy is a powerful stimulant, and diffuses vivacity over the whole system ; and may tend to abate disorders which are connected with languid circulation. Transports of joy, however, have been found to occasion, from the excess of mental agitation, epilepsy, and paralysis, and death. Hope is a grateful stimulus, and originates an exhilarating glow of animal spirits, which aids in checking violent impulses—removing morbid languor, and alleviating those distempers which arise from fear or deep dejection. Anger acts strongly on the muscular and nervous systems ; and excess of it has frequently occasioned

sudden death, by the rupture of vessels, or some other fatal derangement. Excess of unexpected sorrow at times cuts off individuals. Often does it merge into confirmed melancholy—produce loss of memory and weakness of mental power, and render its victims susceptible of contagious distempers. Fear originates dulness, torpor, and prostration of strength ; while it is alleged that it sometimes alleviates an excruciating fit of the gout, or a distressing toothache ; it aggravates fever, and disposes to contagion.

But man's happiness chiefly depends on the character of his moral tendencies, and their influence upon his mind. If evil tendencies are restrained and rectified, and if good tendencies are cherished and developed, his real happiness must be proportionally promoted and increased. Their beneficial influence upon the physical part of his constitution may somewhat help to advance his comfort, but substantially and mainly his true happiness depends upon the character of his moral tendencies—their proper and efficient government, and the actual power which they have on the whole state of his inner man. These form the spring of his weal or his woe.

Thus when desire is unlawful and intemperate, it produces uneasiness and dissatisfaction. When anger, resentment, revenge, contempt, disdain, and arrogance are cherished, the gratification of them may yield an incidental satisfaction ; but, in general, they occasion the most painful sensations, and, not unfrequently, involve men in the direst miseries. Envy, avarice, ambition, jealousy, remorse, horror, and despair, are the fruitful sources of disquietude ; and most of these produce misery, unmixed and unalleviated. But love, joy, and hope, in proportion to their purity, afford true and enlivening satisfaction. Benevolence, sympathy, compassion, and mercy, prompt us to promote the good of others ; and thus they bring a large and rich reward. Benevolence rises above all jealousies and envyings. It tempers anger. It harmonises the mind with every surrounding object. It generates, communicates, and enjoys true happiness.

It may be, at times, that sympathy, compassion, and mercy

originate some measure of uneasiness. But this is more than compensated by the delight experienced from the relief of distress. There is often a luxury in sorrow. The tear shed over distress becomes a pearl of inestimable price. In gratitude, there is, indeed, the consciousness of want more or less felt; yet it yields pleasure from the consideration of the good received. Though admiration, reverence, and awe are connected with a sense of inferiority, yet they occasion the liveliest enjoyments. While humility is abject in its appearance, and laments excellences, which it alleges it cannot attain, and longs for the removal of existing defects, yet it inspires with no small measure of satisfaction. Though sorrow and grief absorb the mind in the contemplation of their causes; yet the qualities of the objects, the loss of which awakens and feeds them, yield, when ruminated on, some degree of pleasure, however great the privation suffered may be. Penitence, though it proceeds from a conviction of the baseness of former conduct, and regret for the injury done, has in it, nevertheless, some latent enjoyment.

If, then, we would have true happiness here—if we would attain to complete happiness in the life to come, we must have a proper control of all our moral tendencies; and this control must increase till those tendencies be wholly and for ever subordinated to the universal law of love and righteousness.

“Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law.” “Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” “Add to your faith, virtue; and to virtue, knowledge; and to



knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

In the governance of our moral tendencies, we shall, while in the body, meet with obstruction and resistance. But the power that set us on the course of godliness shall not fail, nor abandon us. It shall perfect the good work which it has commenced. Ere long, the conflict and its perplexities and jeopardies shall terminate, triumph undisputed and irrevocable shall be reached, and the crown incorruptible and unfading shall be won. Darkness, and turmoil, and distress, we shall leave behind. There we shall be robed in brightness that does not pale. Our song of gratitude shall ever enrapture and augment in interest. Our joy shall know neither defect nor end. The day of final and unalterable adjustment approaches to each of us. We know not what a day or an hour may evolve. Soon shall our spirits return to God. But a little, and the future and endless destinies of us all—of all mankind, shall be fixed for ever.

"Hark! universal nature shook and groaned,  
 'Twas the last trumpet—see the Judge enthroned!  
 Rouse all your courage at your utmost need.  
 Now summon every virtue, stand and plead.  
 What! silent? Is your boasting heard no more?  
 That self-renouncing wisdom, learned before,  
 Had shed immortal glories on your brow,  
 That all your virtues cannot purchase now.  
 All joy to the believer! He can speak—  
 Trembling, yet happy; confident, yet meek.  
 Since the dear hour that brought me to Thy foot,  
 And cut up all my follies by the root,  
 I never trusted in an arm but Thine,  
 Nor hoped but in Thy righteousness divine.  
 My prayers and alms, imperfect and defiled,  
 Were but the feeble efforts of a child;  
 Howe'er performed, it was their brightest part,  
 That they proceeded from a grateful heart,  
 Cleansed in Thine own all-purifying blood;  
 Forgive their evil and accept their good:



I cast them at Thy feet. My only plea  
Is what it was, dependance upon Thee.  
While struggling in the vale of tears below,  
That never failed, nor shall it fail me now.  
Angelic gratulations rend the skies,  
Pride falls unpitied, never more to rise,  
Humility is crowned, and faith receives the prize."

## CHAPTER V.

### IMAGINATION.

**Imagination a distinctive power of the mind : views of various Authors : this power not merely imitative, but reproductive : distinguished from conception and from fancy : moral, and also mental : ever active : various in its measure of strength : capable of increase. Imagination irregular in apparitions, dreams, madness. It may be improved by exercise : by contemplation of the new, the great, the beautiful. Source and elements of novelty, grandeur, and beauty, in nature and art : in literary compositions : examples. By regularity of action : exact knowledge of nature : of art : of literature : by extensive travel, and its improvement in the study of different nations : their arts, and works. Music linked with poetry : Hebrew poetry : chanting and instrumental music in worship : various kinds of instruments : composition of music : notices of distinguished composers. Sculpture : its relation to form : aids in sculpture : the Grecian sculptors : the Florentine school : notices of sculptors. Architecture : Cathedrals : York, Melrose, Dunblane : notices of the works of celebrated architects : the Puritans, iconoclastic. Painting : addition of colour and form : excellence in art dependent on demand : great painters. Information on historical and imaginative literature : variety of fictitious writing ; some kinds hurtful, others unexceptionable : examples. Poetry and Poets : the style of poetry indicates the spirit of the age. Imaginative Prose writers : their works change with the progress of society : with the strength or decline of nations. Qualifications necessary for the Poet : frequent meditations on the higher class of poetical works : inspired poetry : examples : the Sermon on the Mount : the Parables of the Sower and the Prodigal Son : quotations from Milton. The cultivation of purity gives strength : notices of individuals. The pleasure yielded by imagination stimulates to exertion : Imagination requires rectification as a moral power : Ezekiel : rectified by revealed truth : by the Divine Spirit : by the Divine Redeemer. Results of the rectified and unrectified imagination : Bossuet : John Foster.**

This term is taken at times to denote the object which the mind calls into existence, and brings under its own observation. It is so used when it is said, "All the imaginations of the heart of man are evil, and that continually." In this use of it, it in-

dicates the specific forms of thought and feeling which the plastic power of the mind has constructed—the images, the pictures, which it has devised and fabricated. Hence the phrases—“A brilliant imagination,” “a foolish imagination.”

But the term is most generally employed to denote a distinctive power of the mind, as the terms judgment and memory are used to represent certain mental faculties. In what, then, does this power consist? Various, and almost innumerable, have been the definitions and descriptions of the imagination. Aristotle represents it as a tendency in man to imitate nature; Bacon, as a bias in man to form new ideal combinations, to remodel the universe, to separate what nature has joined, and to join what nature has put asunder; Reid, as a vivid conception of objects of sight, as a continued succession of thought, of sentiment, passion, and affection; Addison, as the power of retaining, altering, and compounding those images which have been received through the sight, into all the varieties of pattern and vision that are most agreeable to it; Wordsworth, as a reproduction of the scenes and events of real life; Coleridge, as the vision, or faculty divine, and poetry and science—not poetry and prose—as the true antithesis; Dugald Stewart, as the faculty which looks to the possible and unknown, which invents and creates; Dallas, as not only the power that invents, but mirrors and reproduces the real; and Hamilton, as the reproductive faculty.

With very slight shades of difference, not so much in idea as in expression, the leading views of this power are two. The one represents it as an imitative mental power; and the other, as a reproductive. The first was adopted by Aristotle, though at times he appears to glide into the other. But this view by no means serves to account for the effects which arise from its exercise. It originates ideal combinations, which, though in part suggested by, are far from being exact imitations of, what is strictly natural. The Achilles and the Ajax of Homer—the Oedipus and Antigone of Sophocles—the Lear and Hamlet of Shakespeare—the Ivanhoe and Rebecca of Scott, were not literal imitations from nature. They were ideal combinations of character, constructed, as to

their constituent elements, out of existing materials. In all imaginative literature, there is everywhere to be found much that goes beyond literal imitation.

To account, then, for the phenomena which originate in the exercise of the imagination, it must be held to possess a *reproductive power*. Its office is to present to the mind notions and sensations formerly acquired by the ordinary exercise of the intellectual powers, and to render them once more the subject of other mental operations. It thus empowers the mind to contemplate, compare, and select the ideas of absent objects, as if they were actually present to the senses. It originates combinations of thought, as well as of sensible impressions originally made on the external organs. It furnishes at once the appropriate materials, and the bond of association for those intellectual processes which are continually going on in the mind ; and which, when they take actual form, constitute the works that obtain in imaginative literature and art.

*It thus creates.* It bestows a kind of existence, and evokes objects which are not to be found in actual being. It makes additions to nature. In its own form, genius may be said "to give greater variety to the works of creation ;" and to beautify and adorn the most illustrious scenes in it. A man in a dungeon may entertain himself with scenes and landscapes, more beautiful than any that are to be found in the whole compass of nature. Thus the true poet seems to get the better of nature. He takes, indeed, the landscape after her, but gives it more vigorous touches, heightens its beauty, and so enlivens the whole piece, that the images which flow from the objects themselves appear weak and faint in comparison with those which come from the expressions used. Hence a reader may often find a scene painted more to the life, by the help of words, than by the actual survey of the beauties which they describe.

Why is this ? It is because in the survey of any object, only so much of it is painted on the imagination as comes in at the eye ; but the poet gives as large views of it as he pleases ; and perhaps he discovers parts that were not discovered by others, or

did not attract their notice. It can make things greater and more strange and beautiful than the eye or ear. The poet may humour the imagination, in his own notions, by perfecting nature when he describes a reality, and by adding greater beauties than are put together in nature when he describes a fiction. He may draw into his description all the beauties of the spring and autumn, and make the whole year contribute something to render it the more agreeable. "His rose-tree, woodbine, and jasmine may flower together. His beds may be covered, at the same time, with lilies, violets, and amaranths. In the soil which he calls into being, he may group together the oak, the myrtle, and the orange. He may unite spikenard and saffron, myrrh and aloes. There he may construct vistas of any width and length, erect cascades of any magnitude, and form rivers and streams of any size, and with any meanderings he deems meet!" Thus, too, does the poet give passion, virtue, and vice a real vitality and a personal form. Ovid personifies Hunger and Envy; Virgil, Fame; Spenser, Horror and Jealousy; Milton, Sin and Death; De Quincey, Sorrow; Shakespeare makes even his ghosts, fairies, witches, and such like imaginary forms, so speak and act, that it is difficult not to think them aptly and pleasingly natural, though there be no rule by which to judge of them.

*Imagination* is distinguished from *conception*. It does not embrace so much as conception. Wide as the field of its operations is, that field is not so wide as that of conception. It is but as a part to the whole. Propositions and arguments are the objects of conception, but not of imagination. The imagination may picture and represent a triangle or a square so clearly as to distinguish it from every other figure; but it could not picture so distinctly, if at all, a figure of a thousand sides. It must, then, be narrower in the sphere of its action.

*Imagination* is distinguished from *fancy*. It conveys the impressions of reality. Fancy suggests resemblances. Works in which fancy predominates, abound in similes. Those in which imagination prevails, may have similes, though less frequently; and when they occur, they are always subordinated to character

and actions; and tending only to illustrate and realize. Fancy dazzles with brilliant imagery, but rarely tends to awaken any emotions in the mind. Imagination, again, places us in the midst of the scenes which it describes, brings us into contact with actual men and women, and fills the mind with emotions so vivid, and intense, and powerful, that hope or fear, joy or sorrow, for the time, occupy and sway it according to the varying events narrated and portrayed.

It is affirmed by some, that it is not a *moral*, but a mental power. But its native products partake of moral qualities according to the moral state of the heart and conscience; and for these, as well as all the other operations of his mental powers, man is amenable to the Divine Lawgiver. True, the peculiar function of the imagination is to reproduce the notions and sentiments which accord with the prevailing character of individuals. In this respect, it is, as an obedient slave, ready alike to minister to the sacred use of virtue, and to the unhallowed demands of vice; and, in so far, it may be held to be neither virtuous nor vicious. It may be matter of hesitance, however, as to whether this view be well founded. It may not be truthful metaphysically. At all events, it can be no more so than in regard to the judgment. And are not men accountable for the operations and decisions of the judgment? Does not the inspired volume attest, that "every imagination is only evil continually?"

The *imagination* is ever *active*. In the mind itself there is a cause of motion, even when there is no impulsive force from external objects. This internal motive power suffers it not to rest a moment. There is an unbroken ebullition of thought and emotion. It is as liquor in a state of fermentation. From this ever-active power in the mind there arise series of thoughts and emotions. These may be spontaneous, and flow like water from a fountain, or they may be regulated with a specific intention. In general, it may be supposed that they are, in part, spontaneous, and, in part, the result of mental effort. It not unfrequently happens that a series of thoughts that was at first the emanation of calm and intense reflection, may, nevertheless, come to present

itself spontaneously. Is it not so with the composer of music? He has constructed an air with deep thought and much care. When it is played, or sung, it pleases the ear and gratifies the taste. If the practice of the air be often repeated, the notes will arrange themselves without the smallest effort.

There may be series of thoughts which arise from the events that presently occur and glide ceaselessly into the great past. At certain times, as at the close of the day, or under the pressure of startling occurrences, the mind may take a retrospective survey. It reviews the actions which have proceeded from itself; and, so far as opportunity is enjoyed, those which proceed from other minds. It exercises its judgment on what comes under review. It approves of this part, and disapproves of that part, of conduct. Thus it forms an opinion as to the design and general character of the persons whose conduct has been reviewed; and an hypothesis may be constructed by which to adjust and harmonise the materials investigated.

But in the series of thoughts and emotions that arise, there may be entirely new combinations. These spring up from the exercise of the creative power of the imagination. The scenes which these combinations embrace are fictitious; and, unless in peculiarly excitable and buoyant temperaments, these anticipative groupings chiefly engage the expanding mind of youth, before the real cares and business of life come to press upon them. See the ardent youth indulge in political speculations! Searchingly does he examine the various existing systems of government. Quickly does he find remedies for every disorder that he discovers to prevail. Speedily, by new regulations which he suggests, does he stimulate trade and manufacture, and largely encourage the arts and sciences. How prosperous and happy the nation becomes! How powerful among the peoples of the world! What blessings he confers on the brotherhood of man! What honours posterity shall award to his name!

Meditate on this boy. In spirit he is a son of Mars. He revels in camps and battles. He rushes into the field of conflict, pierces the thickest squadrons of the enemy—despises death in all

its forms—prostrates many a ruthless and massive antagonist—rises to manifold successive distinctions—reaches the command of armies—masters opposing hosts—rules in courts, and prescribes to princes! He is, in anticipation, an Alexander the Great, or a Napoleon, a Wellington, or a Havelock.

Turn to this gay and sprightly girl. How light-hearted and loving! Ere long she glides into the brilliant assembly, attracts every eye, and impresses every heart. Then the tender passion awakes; and woods, and groves, and flowery banks, and crystal fountains, are the scenes that enchant. She becomes an Arcadian shepherdess, and feeds her flocks beside those of her Strephon. Her happiness is now complete. At length the loving maid enters into affection's mystic bond. Smiling children play around her. She anticipates their manhood, and brings them forth on the stage of life. One son makes a figure in the army; another shines at the bar. Her daughters are happily disposed of in marriage, and bring new alliances to the family. Her children's children rise up before her, and venerate her grey hairs.

The imagination, then, is ever active. It is so in early life. Even when the external world is shut out, it may be held to be so. In sleep, the illusions are perfect. They produce all the effects of realities. In darkness, too, its visions are always more distinct than in the light.

The *imagination* is distinguished by *not a few varieties*. In regard to strength and distinctive qualities, the varieties of imagination must be as numerous as are the varieties in the constitution, temperaments, and habits of men; and, in the objects of nature and art, in character and conduct, to which their prevailing bias may direct them. With some their power is originally much stronger than in others, and the result is that their imagination is more early attracted by sensible imagery than by other trains of thought. Thus it imperceptibly grows in vigour, susceptibility, and expansiveness. There are others, again, who augment the strength and activity of this power, and gradually develop it by assiduous and wisely regulated effort.

When the memory alone is chiefly exercised, the stores of the



imagination consist, in a great measure, of a large portion of antiquated and unquickenng knowledge. When the mind is feeble and frivolous, the imagination is a mere toy-shop, replenished with childish conceits. If the mind happen to be pervaded by a spirit of superstition, the imagination is occupied with gorgons, and hydras, and chimeras. Infernal demons haunt it, and it is made, at times, the forge of plots, and rapine, and murder. In such a mind, the Furies act their part, and inflict secret vengeance on the victims of guilt. If, however, the mind be, by the light of knowledge, freed from the phantoms of superstition, and confide in the superintendence of a perfect Intelligence, it enjoys serenity and cheerfulness. In such a soul, the Muses, the Graces, and the Virtues fix their abode. In it, what is great, and loving, and good predominate.

There are some persons who can appreciate the energy and force of words better than others. In order to this, the imagination must be warm to retain the impressions of images it has received from outward objects; and the judgment must be quick and just to know what expressions are most proper to clothe and adorn them most befittingly, and to the best advantage.

In the imagination, as it operates in poetic effort, there are several interesting varieties. It is found to indulge in description. This embraces picture and delineation of every kind, from the most literal reproduction of real objects, to the most absolute phantasms in form and colour. It is found to exercise itself in narrative. The narration may embrace what is historical and real, or fictitious and supernatural, and may extend from the single incident which may serve to give interest to a ballad; or, as a link in a continuous story, to the sustained unity of the epic or drama, as in the *Iliad*, or *Paradise Lost*, or *Macbeth*. It shows itself in the vivid representation of forms and aspects. These embrace what is real, as in Chaucer and Scott's portraits of men and women; what is ideal, as in Spenser's personifications; or as Dante's Nimrod located in a pit in hell, with his face as large "as the dome of St. Peter's, and his body in proportion, blowing a horn and yelling gibberish."

It exerts itself in investing the varying states of feeling with circumstances. The feeling may be that of another mind or that of the poet's own. He weaves from whatever rises in his own mind, or whatever he conceives to arise in another mind, an objective tissue of imagery or incident that shall substantiate the emotion and make it visible. The precise state of feeling is thus evolved in the language of representative circumstances. Thus the poet becomes so far a thinker and a moralist.

*Is the power of imagination capable of development and increase?* If it be capable of action, if it be constantly putting forth its power, does not this necessarily involve susceptibility of increase in its energy and activity? The very exercise of this power, the very effort made in its exercise, must tend to bring to it an accession of strength. Its first efforts may be weak. Its first combinations may not be aptly adjusted. But as the person's knowledge accumulates, as his ideas multiply, so the power of his imagination correspondingly increases. Its productions become more vivid and definite, its creations are more varied, bold, regular, and comprehensive. In the primal stages of his astronomical researches, Sir Isaac Newton might find it difficult to combine the revolutions of the earth and moon in their orbits round the sun. But by careful and continued exercise, his imagination would come to present to his mind, with the utmost promptitude and unshaded clearness, the whole solar system, in the order of the relative distances, magnitudes, and dependences of the several planets which compose it. It may thus become stronger and steadier in its action.

If we consider the child, we cannot fail to see how his power of imagination quickens and expands. With what readiness and interest he attempts to imitate little houses, and ships, and other such things! What delight does he feel in tales, in juvenile games and stratagems! But as the youth merges into the man, this power exerts itself not merely in imitation—it invents, it creates. When it is thus put forth, great and gratifying is the pleasure it yields. No matter in what the creative power is exerted—it may be in mechanism, in science, in poetry, or in the

fine arts—the power of invention and the increase of it originate a feeling of importance and independence. The possessor of it knows that he has something—a treasure it may be, an exhaustless treasure of his own.

This power gives rise to innumerable new associations and regular series of thoughts; and these, reduced to order and form, are expressed in works of art, or in writing, or in discourse. When it produces what interests or attracts, and imparts real impulse to mankind, then it is called genius. This phase of mental power is rare.

Every work of art has its model formed in the imagination. Here the “*Iliad* of Homer,” the “*Republic* of Plato,” the “*Principia* of Newton,” were constructed. It is not to be supposed that the sentiments, the manners, and the passions arranged themselves at once in the mind of Homer, so as to form the *Iliad* according to the rules of Epic poetry; nor could the principles, and arguments, and reasonings in the “*Principia*” have sprung up simultaneously in the mind of Newton, according to the rules of mathematical composition. Judgment must be exercised. The various materials which the imagination may present must be searchingly revised, in order to ascertain what is suitable to take as argument and illustration, and what will conspire most effectively to the accomplishment of the design contemplated. The artist’s work, indeed, when finished, if a work of real merit, appears natural; but this is, in him, the perfection of art, the result of much attention and reflection, much care and labour. When the whole is arranged and reduced to order, it is, in general, again and again reviewed. What is redundant is erased—what is defective, improved—the obscure, made clear—the diffuse, condensed—the dissociated, rendered cohesive—the feeble, invigorated; and the rough, polished. When the mansion is completed, the rubbish, the scaffolds, the tools and engines, are removed; but they were all required to be employed in its erection. When the poet invokes his muse, he has something more to do than, in rapture, to listen and record the song of the goddess. The “*Iliad*,” the “*Æneid*,” “*Paradise Lost*,” “*Lear*,”

and "Macbeth," were not the spontaneous sallies of imagination.

In apparitions, ocular illusions, dreams, and madness, the action of the imagination may be regarded as irregular. If any should wish useful and entertaining information on these curious phenomena, they will find much in Ferrier's "Theory of Apparitions;" Hilbert's "Sketches of the Philosophy of Apparitions;" Meyer's "Essay on Apparitions;" Brewster's "Observations on the Vision of Impressions on the Retina;" Bekker's "World Bewitched;" and Scott's "Letters on Demonology and Witchcraft."

In these striking instances of the irregular action of the imagination, the greatness of the power of God is evinced. He knows all the ways by which the imagination can be affected. He can infuse what ideas He pleases, and invest those ideas with terror or delight to the degree that He sees fit. He can excite images in the mind without the help of words, and make scenes rise up before us without the assistance of external objects. He can transport the imagination with such blissful and glorious visions as cannot possibly enter into our present conceptions, or haunt it with such apparitions as would make us hope for annihilation, and regard existence as no better than a curse. He can so exquisitely ravish or torture the soul through the imagination, as might suffice to make the whole heaven or hell of any finite being.

*How is the imagination to be improved? What are the means of culture?*

It may be improved by *exercise*.

Judicious exercise contributes to augment the vigour and to increase the versatility of the imagination. By vigilant and continued training, it comes to furnish its possessor with whatever is required to meet the situation which he may be called to occupy. Familiarity with the various scenes through which man passes, and the various duties which are demanded from him, is indispensable to give him promptitude and ease. Without this, talents and knowledge would not enable him to go through duties without

anxiety, awkwardness, and confusion. But the well-regulated exercise of the imagination originates and establishes habits adapted to the several positions in which he is placed, and empowers him to perform the duties that devolve on him without laborious effort. The finished musician, in playing on an instrument, adopts, while there are ten thousand motions that are wrong, the arrangement of the motions of the fingers that is right. He understands the tune, and he wills to play it. Thus, by careful tuition, a person may fit himself for occupying, with readiness and advantage, various spheres of service successively. In the course of the same day, he may fill the place of the friend, the courtier, the representative in the House of Commons, and the accomplished gentleman in the assembly.

In attempting to promote the culture of the imagination, it must be directed to those objects, whose contemplation is fitted to excite, refine, and gratify. What bears the character of *newness* is calculated to do this. But what constitutes novelty in an object? It is not a quality in the object to which the epithet *new* is applied. Nor is it a sensation in the mind arising from the view of the object which has this attribute ascribed to it. What is it, then? It consists in the relation which the object has to the knowledge of the observer. What is new to one man may not be so to another. What is new now, may become familiar to the same person sometime hence.

What is new, if it be not in itself disagreeable, gratifies. It rouses attention. It excites a pleasurable exertion of the mental faculties. Man's most perfect enjoyment arises not from complete quiescence. He is made for action and progress, and he consequently seeks and pants for something not yet attained. The eye is not satisfied with seeing, nor the ear with hearing. Desire and hope never cease, but constantly spur on to something yet to be acquired. If he did not vary the employment of his mental powers, their exercise would soon become confined and feeble. When the attention is limited to one unvaried object, it fags, and the gratification diminishes. Curiosity is natural, and its food is something new. Every man is in a measure like the Athenians

who spent their time in hearing, or telling, or doing something new.

When novelty is disjoined from real worth, it makes but slight impression upon the refined. Every discovery in nature, in the arts, and in the sciences, has a real value; and therefore yields rational satisfaction to the mind. But if an object has nothing but novelty to recommend it, it is fit to entertain only the juvenile, or those who seek relief from a painful vacuity of thought.

That which bears the character of *great* is fitted to excite and elevate. Grandeur in an object tends to produce an emotion that is awful, solemn, serious. It raises the mind above its usual state to enthusiasm, and inspires magnanimity and a contempt of what is mean.

But what is it that constitutes *grandeur* in an object? It seems to consist chiefly in such a degree of excellence as merits admiration. With regard to the excellence of objects, it is not merely a sensation in the mind, but an attribute in the objects themselves. This excellence is various in kind and diversified in measure. One object is more excellent than another. Some objects are without any marked excellence. The quality of the object exists, whatever may be the kind or degree of its excellence—whether man perceive and appreciate it or not. Is not power more excellent in its nature than weakness?—knowledge, than ignorance?—fortitude, than pusillanimity? Is there not intrinsic excellence in self command—in generosity—in patriotism? Is not friendship a better affection than hatred, or a well regulated emulation than envy? These qualities when possessed in any degree, however small, merit esteem; and when in any uncommon degree, deserve admiration. What merits admiration is truly great. Would it not indicate aberration of intellect and perversity of the moral sense, if a person should respect ignorance and weakness—venerate cowardice, malice, and envy—esteem falsehood, and love those who deceive and injure? If we compare Cato and Cæsar, how superior is the former to the latter! When we reflect on his greatness of mind,—his superiority to

pleasure, toil, and danger,—his ardent zeal for the liberty of his country, how he stands unmoved in misfortune,—the last pillar of the freedom of Rome,—how he nobly falls in the cause of his country;—we cannot fail to cherish admiration of him, and to prefer him by much to Cæsar in all his triumph.

Is there any real grandeur in material objects? There may be some connection between greatness of dimension, which is an object of external sense, and that of grandeur viewed as an object of the imagination. But when grandeur is ascribed to any portion of matter, may it not have borrowed this quality from the greatness of which it is the effect or instrument, or to which it bears some analogy? To seek it in mere matter, is to seek the living among the dead. An open and extensive country—a large uncultivated desert—huge heaps of mountains—high rocks and precipices—a wide expanse of water—the ocean—the sun and planets that move around him—the astral system—the material universe, embrace vast objects. These require the utmost stretch of imagination to grasp. Unbounded views fill with pleasing amazement. The mind spurns confinement. It cannot bear to have the prospect shortened by the neighbourhood of walls of mountains. It revels in the undetermined prospect, and amid the endless variety of objects which offer themselves to its observation. But the true grandeur of these vast objects consists in their being clear manifestations of power and wisdom and goodness that are infinite. Thus do they merit the highest admiration. The Intelligent First Cause is the grandest of all objects of contemplation. He has never had a beginning, and shall never have an end. He is without limit in His nature. His power is irresistible, and adequate to the fulfilling of all His purposes. His knowledge is boundless, and His wisdom cannot err. His administration is supreme, righteous, and benignant. Thus all the movements of this vast universe tend towards the noblest ends, and in the wisest manner.

A world made up of a fortuitous jumble of atoms, as the world of Epicurus, would not originate the idea of grandeur. But the regular structure of a vast system of existing creatures, produced



by creative power, and governed by the best laws that perfect wisdom and goodness could contrive, elevates the mind, and fills it with devoutness and admiration.

The same thing is evinced in the great works of art. . Thus the admiration which the works in architecture excite, arises not only from their bulk, but from the manifestation in them of power, and skill, and enlarged design. In such specimens as the tower of Babel, the walls of Babylon—its hanging gardens, and its temple, dedicated to Jupiter Belus, which rose a mile high, and on the top of which was the Babylonian observatory,—the pyramids of Egypt, and the wall of China, we have not only massiveness in form, but evidence of vastness of design and greatness of mental energy in their constructors. The magnificence of temples for worship is fitted somewhat to open the mind to vast conceptions of the Supreme and Invisible Spirit, and to predispose to commune with Him. Whatever is majestic imprints an awfulness and reverence on the mind.

Much, however, depends on the model on which the structure is formed. The figures which contribute most to magnificence are the concave and the convex. Hence round pillars and vaulted roofs constitute a great part of those buildings that are designed for pomp. The reason is, that more of the body of the structure is seen than could be visible in any other figure. The inside of a dome is seen at one glance. It is not so with its outside : not more than half of it is seen at once. Hence it is that the Pantheon at Rome, from the greatness of its structure, fills the imagination with something vast and amazing ; while the interior of a Gothic cathedral, though it should be much larger, does not, from the meanness of the manner in which it has been formed, produce almost any impression of admiration and awe. The figure of the rainbow contributes as much to its magnificence, as the varied and exquisitely blended colours of which it is composed enhance its loveliness.

Thus it is that true greatness cannot take its rise merely in the representation or description of a subject ; there must be real grandeur in the subject itself. The work that is truly great pre-



sents unmistakable indications of great power, wisdom, and goodness, well combined for some vast, important end. Frequently these attributes are ascribed to the work, but they are not in the work; they belong to the intellect of its author. Was not the sublime of the Iliad really in the mind of Homer? Did he not imagine great characters, great actions, great events, and connect all these with the emotions they are fitted to produce; and convey his thoughts and feelings by the most appropriate signs?

If the greatness were not in the mind of Homer, then it would be in Hector and Achilles, and the other great personages—human and divine—that he introduces and describes.

Greatness of mental power, whether in poets, orators, philosophers, lawgivers, or artists, awakens admiration. Greatness in character—magnanimity, fortitude, self-command, self-sacrifice; indifference to fame, labour, and pleasure—to the smiles, as well as to the frowns, of the multitude—are imperturbable alike under prosperity and adversity, and fill with wonder and awe. Some make anything grand that is terrible. What is terrible produces dread. It seems to have undefined power, and carries in it appalling menace. But dread does not imply uncommon excellence in the objects that occasion it. What is truly grand, however, does involve this quality; consequently it excites admiration. Man may admire what he sees no reason to dread; and he may dread what he does not admire.

*That which bears the character of beautiful excites and invigorates the imagination.*

Beauty reaches most directly the human soul. The very first discovery of it strikes the mind with inward joy. It spreads a cheerfulness throughout all the faculties. It diffuses a secret satisfaction through the imagination. "A thing of beauty is a joy for ever."

In what does beauty consist? There is beauty in the sprightliness and varieties of colours, in the symmetry or proportion of parts, in the arrangement and disposition of collateral bodies. There is beauty in thought, in affection, in character, in expression,

in nature, in art, and in science. But among all material objects at least, colour yields the most delight. What a glorious phenomenon is the rising or the setting of the sun! Its meekened splendour is made up of those different streaks of light which show themselves in clouds, moulded into various forms, and placed in different positions. But the qualities of objects which relate to colour contribute somewhat to make up the beauty which the eye beholds in it. The music of birds—the fall of water—the fragrance of perfume, all tend to make the colour and verdure of the landscape more agreeable.

Is there a common element in beauty? It is alleged that there is not. There may be beauty in a theorem, or in a piece of music; but what sameness is there between them in this respect? Addison and Jeffrey hold that beauty depends upon association; but this is indefinite, and, consequently, inadequate to explain the nature of beauty. Professor Blackie assigns certain elements of which it is composed: among these he mentions symmetry. This is the relation of homogeneous parts—rhythm in poetry, time in music, and grouping in painting. He also adduces congruity. This is the relation of heterogeneous parts. In the matter of dress, we should always take into account age, station, and means. The swallow-tailed coat and the broad hat may be held to be incongruous. He further specifies completeness in regard to kind. Burke has alleged that smallness is a constituent part of beauty. Blackie affirms that it is not. A small woman cannot be beautiful; she wants the completeness of her kind. In such cases there may be prettiness; but addition to the stature is required to make beautiful. Stature, softness, elegant undulation, variety—embracing richness, power, wealth—contribute to beauty. These may not, perhaps, serve to explain every kind and form of beauty, but they at least aid so far.

But while there may be nothing in common in the various objects that originate beauty, there may be some common relation in them, the observation of which leads to the ascription of beauty to them. Do not objects of this class produce agreeable emotions in the mind? That in music which jars, or in poetry which

excites uneasiness, tremor, and pain, cannot be beautiful. If the emotion in the mind be not pleasing, the object that awakens it cannot be beautiful.

The emotion which beautiful objects originate is accompanied with the belief that they possess some excellence, and the contemplation of objects regarded as beautiful, under such a persuasion, yields pleasure. It sweetens the temper, favours every benevolent affection, tends to allay sullen and angry passions, enlivens the mind, and contributes to foster love, hope, and joy.

Beauty greatly enhances the value of possession. A house, or horse, or an estate that is beautiful, is valued, not only for its utility, but for its loveliness. Comeliness makes the company and conversation of a person so much the more agreeable. It disposes us to favour even a stranger. Courteousness attracts regard because it indicates the existence and operation of the benevolent affections.

Is beauty in the objects themselves? In one aspect of the matter, beauty is in the object. The beauties of nature are real, and not fanciful. Yea, they are often far more than the vulgar eye discerns. The man who is skilled in painting and statuary sees more of the beauty of a fine picture, or statue, than a common spectator. The more perfect works of art strike less the rude and ignorant, than those who understand the laws that regulate art, because the former class see only a small part of that beauty which attracts the latter.

As it is in the works of art, so it is in the works of nature. These have a beauty that affects even the uninstructed. But the more that man discovers of their structure, of their mutual relation, and of the laws by which they are governed, the more beauty, the more pleasing evidence of wisdom and goodness, will he discern. The expert anatomist sees numberless beautiful contrivances in the structure of the human body which are unknown to the uninitiated. The common observer may see much beauty in the face of the heavens, and in the various motions and changes in the heavenly bodies; but the enlightened astronomer, who knows their order and distances, their periods, the orbits they describe

in the vast field of immensity, and the simple laws by which all their movements are governed, and all the appearances of their progressions and retrogressions, their eclipses, occultations, and transits, are produced,—sees a beauty and harmony reigning through the whole planetary system, which greatly delights the mind. The eclipse of the sun and moon, and the blazing tails of comets, which strike terror into barbarous nations, gratify his understanding. The beauty which may be ascribed to material objects themselves relates to the fitness of the various forms and qualities for the purpose for which they exist, whether they have life or not. They are adapted to subserve specific and important ends.

But still all this beauty truly and properly belongs to mind. These material objects are the medium of manifestation; but the seat of beauty is in intellect. The beauties of the mind, which are invisible, are thus unfolded. In the works of nature, the wisdom, and goodness, and power of God are exhibited. In the works of art, as painting, sculpture, music—the productions of the poet and the orator—the skill, and contrivance, and energy, and affection of man are developed. The character and conduct that reveal gentleness, condescension, compassion, natural affection, and kindness, awaken love; and that in character and conduct which does so is in itself beautiful. Beauty, then, lies in the mind.

In regard to a single sound, the beauty of it may consist in some perfection in the organ, whether it be the human voice or an instrument, or in the execution. In a piece of music, again, there are various constituent elements, each of which has its distinctive source of beauty. There is expression; and beauty of expression arises either from the thing expressed, or from the skill employed in expressing it properly. There is harmony; and beauty of harmony may arise from its being the symbol of concord in the affections. In friendship, the tones are concordant; but in strife, the evolution of irritated passion, the tones are discordant. If the dissonant note be brief and incidental, it may impart a relish to the concord that follows. There is melody;

and the beauty of melody may arise from the tones of the human voice which compose it being suitably expressive of some sentiment of passion.

If, moreover, there be a reference to colour and motion, the beauty in them may arise from the variety in position and aspect which may obtain. Children and savages are pleased with brilliant colours and sprightly motions. Clouds of different and ever-changing hues, seen on the ground of a serene azure sky at the going down of the sun, variously tinged, as they approach nearer to his direct rays, enlarge our conceptions of the supernal regions, which, in an unclouded air, seem to be a perfect void, but are now seen to be furnished with wind and rain, bound up for the present, only, however, to be poured down upon the earth in due season.

In painting, one of the chief elements of beauty is the proper arrangement of colour and of light and shade. The beauty is the greater when the image intended is the more nearly complete.

In regard to form, its beauty may consist in regularity and variety blended. Regularity shows design; and when it is associated with variety it shows this more strongly. Straight lines and plain surfaces are the lowest degrees of beauty in form, because there is no variety in them; whereas curve lines and surfaces, when in any measure regular, and not too crowded with variety, very often excel in beauty those that are straight and plain. What adds to the beauty of form is its fitness for the ends intended. That in form which suits the end is a beauty. The forms of a pillar, a sword, and a balance are different, yet each may have much beauty; and the beauty in each case arises from the fitness of the form. The form of the earth, its distribution into land and sea, mountains and valleys, rivers and springs of water, the variety of soils that cover its surface, and of mineral and metallic substances laid up within it—the vicissitude of day and night, and the revolution of the seasons—have a beauty in them, inasmuch as they show the wisdom and goodness of Jehovah in contriving them so admirably for the comfort and convenience of man, and the other creatures which they power-

fully affect. In the vegetable and animal kingdoms there is a higher degree of beauty. The objects in the field, the forest, and the garden—the plants, flowers, and flocks—interest even a child, though he may not know why they do so. The philosophical observer examines and compares the objects thus presented, and comes to assign reasons why he prefers one to another. In plants and flowers he sees the greatest beauty in those that are most perfect in their kind, and have neither suffered from unkindly soil nor inclement weather, and have neither been robbed of their nourishment by other plants, nor hurt by any accident. He looks into the internal structure of those productions of nature, and traces them from their embryo state in the seed to their maturity; and he discovers a thousand contrivances which please his understanding more than the external forms delight his eye. In animals, there are various instincts and affections. In some of them, as in the elephant, there is much sagacity; in the race-horse, agility and ardour; in the pointer, acuteness of scent; and in all, there is an admirable adaptation of outward form and inward structure to their manner of life. This constitutes beauty. What a variety of life and power! What an amount of loveliness! What an extensive manifestation of wisdom and goodness! And the larger and clearer the manifestation, the greater the beauty.

But the highest measure of beauty in form is exhibited in the human person. Such is its attraction, that Milton represents even Satan as struck with the loveliness of the first human pair:—

“ Two of far nobler shape, erect and tall,  
*God-like erect, with native honour clad,*  
 For contemplation he, and valour formed,  
 For softness she, and sweet attractive grace,  
 He for God only, she for God in him.”

Beauty in them is thus made to consist in moral and intellectual qualities which were manifested in the outward form and demeanour.

But what are the elements which constitute the beauty of the human frame? They are colour, proportion of parts, expression, and grace. Colour may be diversified by climate, outward condi-

tion, and mode of life; but in so far as it gives indication of good health, without which the human body would want strength and lustre, it contributes not a little to the loveliness of the human form. In the fair sex, softness and delicacy of complexion are essential to beauty. Nor is proportion of parts less important. In woman, flexibleness and blandness—in man, strength and agility, impart beauty to the human form. Moreover, expression adds much. The fierce passions of the heart, as hatred, envy, anger, wrath, and jealousy, produce deformity; but the tender and kindly affections, as modesty, sensibility, and sweetness blended together, so as either to enliven or correct each other, present the fullest attraction. When the most agreeable passions are combined, as in love, then there is “a soul upon the countenance.” And in addition to these, grace contributes no small share. There is nothing that excites love so irresistibly as grace. It is as the cestus of Venus, which was supposed to comprehend everything that was winning and engaging—to incite love by a secret and inexplicable force. In grace, there may be majesty and familiarity combined. The one commands and somewhat awes. The Grecian painters and sculptors used to express this most strongly in the look and attitude of their Minerva. The other delights and encourages; and their artists were wont to express this in the look and attitude of Venus. This distinction Milton makes in his description of the person of Adam and Eve when in Paradise—a part of which forms the preceding quotation.

No grace is agreeable without motion. The motion may be of the whole body, or of some limb, or feature of it. What is improper, or what is not adapted to the character and situation of the person, mars grace. Perfect propriety of conduct and sentiment are indispensable. These movements will vary with every variation of thought and emotion, and show either dignity or respect, confidence or reserve, love or just resentment, esteem or indignation, zeal or indifference. The soul of grace consists in every passion, sentiment, or emotion being, in its nature and measure, just and proper, and perfectly corresponding with the person and with the occasion.

In regard to human compositions, novelty, grandeur, and beauty are found in Homer, Virgil, and Ovid. Homer strikes the imagination with what is great, and fills with vast conceptions. Virgil exhibits what is beautiful, and greatly gratifies and delights. Ovid presents what is strange, and awakens wonder at the new creations he brings forth at the end of every story. The *Iliad* is "like a country uninhabited, in which there are a thousand savage prospects of vast deserts, wide uncultivated marshes, huge forests, misshapen rocks, and perilous precipices." The *Æneid* is "like a well-ordered garden, where it is impossible to find out any part unadorned," or "cast the eye upon a single spot that does not produce some beautiful plant or flower." The *Metamorphoses* is "like enchanted ground," in which nothing but scenes of magic is anywhere to be seen.

*Paradise Lost* combines all these qualities; and, in many salient points, far excels Homer, Virgil, and Ovid. So Dryden determines:—

" Three poets in three distant ages born,  
Greece, Italy, and England did adorn;  
The first in loftiness of thought surpass'd,  
The next in dignity,—in both the last,  
The force of nature could no farther go,  
To make a third, she join'd the former two."

What can be greater than the battles of the angels—the majesty of the Messiah—the stature and behaviour of Satan and his peers! What more beautiful than *Paradise*—*Heaven*—immortal angels—Adam and Eve in untainted innocence! What more strange than the creation of the world—the several metamorphoses of the fallen angels, and the surprising adventures their leader meets with in his search after *Paradise*!

Homer is in his province when he describes a battle, a hero, or a god; Virgil, when in his *Elysium*, or copying some pleasing picture; and Ovid, when constructing and evolving new combinations of character, and linking together the most incongruous incidents.

If beauty be combined with grandeur, the pleasure is enhanced. Thus the ocean troubled; the heaven adorned with stars and



meteors; the spacious landscape diversified with rivers, woods, rocks, mountains, and meadows; and the sun, the most splendid object visible to the senses, shining with the brightness of meridian splendour, at once elevate, awe, and delight.

When novelty is associated, it improves the grand and beautiful. Groves, fields, and meadows are, at any season of the year, pleasant to look upon; but never so much so as in the opening of the spring, when they are all new and fresh, with their first gloss upon them, and, as yet, not too familiar to the eye. Nothing enhances a prospect so much as rivers, or falls of water, where the scene is perpetually shifting, and entertaining the sight every moment with something that is new. Hills and valleys, where everything continues fixed and settled in the same place and posture, speedily tire. Thus what is new raises a pleasure in the imagination, because it fills the soul with an agreeable surprise, and gratifies the curiosity. It serves for a kind of repast. It relieves from satiety. It is this that bestows charms on a monster. It keeps the mind from wasting itself on any particular object.

*The imagination may be improved in regularity of action.* The imagination is naturally irregular in its motions. It requires the control of governing power. External objects, and the impressions which arise from them through the medium of the senses, may, in some measure, serve to restrain and regulate its operations. But when the mind is set free from these outward influences, as it is in sleep, then, as in dreams, its action is irregular, its flight eccentric, and its combinations fantastic. The first efforts of men of genius, in works of imagination, abound in general in exuberance of emotion, and profusion of imagery, and daring disregard of established usage. But exercise, experience, advancing knowledge, improved taste, deep reflection, prune much of this exuberance, diminish greatly this profusion, and tame this lawlessness. Thus the imagination comes to act with greater regularity. It is more under the direction and sway of reason, refined sensibility, and well-regulated passion.

*It may be improved by an increase of an exact knowledge of the*

*works of nature, of art, and of literature.* This truth brings under our consideration the influence of the objects with which the mind is familiar. The growth and refinement of the imagination depend much on the character of the objects to which it is directed, and which engage it. If the pursuits be ignoble—and the objects be tame which engross it, then from these the imagination will very much take its bias and colour. A flat country, with unvarying scenery, tends not to develop it. Dissolute associates, if they dwarf not, at least very generally imbrute it.

The nobler works of nature and art, and the enlightened contemplation of them, contribute powerfully to stimulate thought, awaken and invigorate the sensibilities of the heart, and expand and enkindle the imagination. The more thoroughly they are understood, and the more familiar they become, the more is the imagination refined and strengthened.

*Extensive travel aids in strengthening the imagination.* Travel, when carefully and vigilantly used, cannot fail to contribute to the expansion and invigoration of the mind. But if not thus used, it becomes an unproductive mean of physical recreation and sensuous pleasure. Meditation and reading rightly exercised may accomplish much ; but extensive observation of different countries and different nations tends still farther to augment useful knowledge, and to give freshness to thought and feeling, to narration and description. It at once sobers and liberalises the judgment, relieves from the trammels and prepossessions of a narrow education, in a contracted sphere, and in association with sectional circles ; and turns the traveller into a citizen, not of a nation, but of the world.

The imagination especially derives from it very great benefit in point of power, and vividness, and opulence. Observation is indispensable to describe with truthfulness, and attractive and impressive force, the real scenes of nature, and real characters among men. The fictionist may create and combine very much as he pleases, but he cannot reach so directly the heart, or so deeply and lastingly impress it, as the true poet, who represents what he has seen, and faithfully exhibits the various scenes

through which he has passed, and the various classes of society, from the palace to the hut, with which he has in any way come into connection. True, some—as seen in Allan Ramsay and Robert Burns—though not to any extent so privileged as many others, will, indeed, throw mysterious and undecaying interest and glory over everything they touch ; but though the poetry be not inferior on this account, it is at least more limited in its range than otherwise it would have been. The endlessly various and varying forms and aspects of the material world—of firmament, sun, moon, stars, and constellations—of dawn, noon, and evening—of clouds, and the treasures that emanate from them—of mountain and valley—of hill and dale—of Alpine peaks, with everlasting snows, gorgeous glaciers, precipices, falls, and cataracts—of woods and forests—of stream, river, lake, sea, and ocean, with their banks, shores, bays, creeks, promontories, and their innumerable kinds of life, vegetative and animal, in land and water ; volcanic eruptions and fossil remains ; the unlimited variety of grasses, minerals, and plants, foliage, flowerage, and fruitage ; nations, their past and present condition—their habits, customs, and pursuits—their resources, amusements, and prospects ; the birthplace and final resting-place of eminent men, rulers, statesmen, warriors, scholars, poets, philosophers, musicians, painters, sculptors, architects, historians, statisticians, philanthropists, heroes ; fields of battle ; cities, great and small ; pyramids, spires, towers, turrets, belfries, monuments, statues, mosques, cathedrals, abbeys, monasteries, churches, conventicles, seats of learning, libraries, museums, galleries, public gardens, theatres, navies, armies, prisons, asylums, and reformatories of all kinds ; and ever-recurring incidents fitted to arrest attention ; must all lend their portion of influence to replenish and stimulate the imagination. Varied and abundant material for reflection, and well fitted to quicken and to set the suggestive power to work, is thus acquired.

The relation of the fine arts—music, sculpture, architecture, and painting—to the imagination, and the powerful influence which they are fitted to exercise upon it, are universally admit-

ted; and the following references to some of the more distinguished artists, and their generally approved works, will at least assist in directing the mind of the reader to this large department of the general subject.

*A correct knowledge of music subserves the improvement of the imagination.*

Music is the science of modulated sounds, and it derives its principal merit and interest from expression. It is the evolution of the sentiments and emotions which the composer entertained, the indication of tranquillity or perturbation, of joy or grief, of admiration or depression.

Music, it has been alleged, is imitative; but the natural sounds which are fit for imitation are few. Many of them are not agreeable, and most of them have not sufficient variety. The murmur of rivers, the noise of cascades, the shrieks of animals, the song of birds, the fury of the tempest, the heavy beat of the ocean's waves, cannot be wrought into a piece of music with any advantage.

The sounds produced by the voice or by instruments, reduced to a scale, embracing gradations from the most grave to the most acute, are seven in number. Thus the natural scale consists of seven notes. The use of these different notes, in such succession as to give pleasure to the ear, originates melody; and the use of two or more of them at the same time, so as to be agreeable, originates harmony, the nature of which consists in the relation that all other notes in a tune have to the tonic, or key-note. It is this relation that constitutes music, and not the accurate perception, though it were attainable, of the absolute pitch of each note independently and by itself. M. Jeu di Berneval, in his "Music Simplified," says, "There are only seven sounds. Each of those sounds differs from all the rest in its manner of affecting the ear—therein consists its property. There are, consequently, only seven properties to study, and we in nowise trouble ourselves with the (absolute) intervals, whose number of major or minor combinations are interminable. The properties of the sounds are to the ear what those of colour are to the eye." Music

is not to be regarded merely as a mean of amusement. It is capable of being turned to a higher and nobler account. It has a more exalted aim and destiny, whether it be vocal or instrumental, secular or sacred. Plato makes the observation, "that most persons say, that the only purpose of music is to amuse; but this is a profane, an unholy language. To look on music as mere amusement, cannot be justified. Music, which has no other aim, must neither be considered of value, nor worthy of reverence." It is alleged that it contributes benefit even to the physical system. It possesses a direct, though unexplained, influence on the human nerves. It tends to relieve and soothe the animal system when exhausted and weary. By recreating and refreshing the mind, it stimulates the physical energies, and communicates a healthy tone of action, and subserves the prolongation of life. Moreover, it is fitted to preoccupy and redeem hours of leisure, which might be given to idleness, folly, and vice. It aids, when well regulated, to draw off from the indulgence of intemperance.

Besides, music tends to invigorate and improve the intellect. It disposes to cultivate the habit of attention and the powers of perception, and tends to refine the imagination, which associates good thoughts and kindly feelings with the ordinary incidents of every day. It contributes to "oil the wheels of life's chariot on this jolty road," and gladdens by associations of contentment and love.

When music is linked with poetry, it is fitted to carry to the heart thoughts that enliven, and to produce emotions that ennoble. God has "so formed the human ear as to make it capable of finding a rational and elevated pleasure from the action of sound." The power of knowing and delighting in music is a special gift. It may be used as a mean of praise and thanksgiving, as well as harmless entertainment. Whatever be the enjoyment it yields, it is personal and social; and contributes, when not perverted, to foster and develop high moral feeling. In what is æsthetic, it tends, being combined with the art of drawing and the study of the finest models of literature, to develop the love of whatsoever is suitable, beautiful, and sublime. In what is moral, it contri-

butes, "when married to immortal verse," to win the attention to truths and duties for which the natural heart has no relish ; constant reiteration leads the mind to rest on them, and secures for them irresistible power. Thus they are impressed on the memory, and endeared to the heart. In religious services, music and poetry united aid in riveting more deeply truths already taught, and in giving expression to faith, hope, fear, love, joy, sorrow,—constituent elements of true goodness ; and thus conspire to raise the heart to God. In Hebrew poetry, one line answers the preceding line, or adhibits to it some beautiful contrast of thought. The Hebrew parallelisms are irregular as to length and quantity, and Dr. Lowth in his "Lectures on Hebrew Poetry," describes them as the response of line to line, the correspondence of thought rather than of language. It is the lofty and beautiful principle which governs the earliest poetry of most nations. The hundred and fourteenth psalm has been adduced as "exemplification of this alternateness and perfect symmetry in idea, expression, and form." There is in it "a rapidity of thought and force of expression which no human genius can give to the bonds of metre ; whether that metre be the rhythm of music or that of language." It should not be forgotten that the psalms were designed to be sung. It is only when they are so, that their full power to subdue or to elevate the feelings is known. The frequent recurrence in the hundred and thirty-sixth psalm, of the sentiment, "his mercy endureth for ever," would occasion listlessness, if not weariness, if merely read ; but when it is sung, the thought expands, gathers freshness, and the mind rises in exalted fervour, gratitude, and joy, as the sentiment is again and again repeated. The songs of the ancient Church are suited to all dispensations and all ages. They are the indications of the spiritual life, its workings, declensions, advancements, conflicts, temptations—its evolution of the various and varying states in the affections, which belong to every one who possesses it, and whose soul is under the afflatus of the Divine Spirit. Though limited in knowledge, they are varied and rich in spiritual experience. Their sentiments, emotions, prayers, ascriptions, thanksgivings,

confessions, and penitences, are those of true believers in every age.

Chanting, in reference specially to select portions of Scripture, consists mainly in a single note of indefinite length, to which any number of words may be sung, followed by one or more notes of measured length adapted to the closing syllables, the first being called the reciting note, and the second the cadence.

In proper chanting, the music is wholly subordinate to the sense, and the whole attention is thus given to the just expression of the words. When intelligently and reverentially performed, it seems to be exceedingly well fitted to convey the full sentiment of the portions chanted, and thus to communicate real and valuable instruction, and, along with this noble end, to stimulate, elevate, and refine the affections of the heart. It may thus become an auxiliary to true devotion. In order to promote this end, however, great care should be taken in the appointment of those who engage in it, or who constitute choirs for the singing of anthems. While the anthem is adapted to give musical expression to words specially chosen, and may be made to change its music with the sentiments of the words, to move rapidly or slowly, to fall into the calm and gentle, and anon swell into loud acclaim of triumph or of joy, as the words may indicate or require; and may contribute somewhat to the improvement of a musical taste, if not of religious sensibility; still those who compose choirs should be the most intelligent and devout members of a church; but when it is otherwise, and the singing is executed for show, it becomes one of the most fearful desecrations of God's worship that could be invented.

As to the introduction of instrumental music into sacred worship, the New Testament Scriptures do not furnish the slightest reason for its propriety, either in positive precept or apostolical example. It seems to partake too much of the artificial, ostentatious, and sensuous; for the new economy, which, as compared with the old that has vanished away, is pervaded by superior and obvious spirituality. And then, if one instrument should be allowed, there can be no sufficient reason why another instrument



should be rejected : if the organ, so also the violin ; and if either, so also the pianoforte, and so on over the series of musical instruments. The selection must resolve itself into a matter of taste. Though far from fully admitting the statement in reference to the point of rightness, Mr. Binney says, as to the use of the organ, "There is nothing wrong in principle, indeed, in the use of an organ employed with simplicity, as a mere substratum, guide, and support for the volume of voice rising from the people, or for filling the place with suggestive intonations—with hallowed, soothing, preparative utterances of penitential, grateful, adorative symphonies, as the congregation is assembling. There is nothing wrong in this. There is much that may be useful. But we do not want it. We neither advocate nor need the instrumental accompaniment, if the grand human and spiritual organ, composed of hundreds of minds and hearts, with its fulness of power; and niceties of modulation and varieties of pipes, and its conscious life, intelligence, and love, will only send forth what is in it."

Among the instruments of music are the stringed—the violin, the viola, the violoncello ; the wind—the clarinet, the flute, the bugle, the sackbut, the cornopean, the trumpet ; and those of harmony—the organ, the pianoforte, the harmonium, the harp, the guitar, the lyre, the lute, the psaltery, the dulcimer, &c. The stringed instruments mentioned are the principal of their class ; and when skilfully handled, in connection with four or five well trained voices, produce the most beautiful and classical music of the composers. The leading instruments of harmony are the organ, pianoforte, and harmonium,—a description of the construction and distinctive powers of which, as well as of the stringed instruments, will be found in elementary works on instrumental music, which renders any account of them here unnecessary. The study and knowledge of music, vocal or instrumental, in all its kinds, and the history and compositions, oratorios, concertos, choruses, fugues, &c., of the great masters, as Beethoven's "Primers Chorus ;" Mozart's "Idomeneo." "Don Giovanni," "Agnus Dei ;" Haydn's "Creation," "Andante ;" Handel's Oratorio of "Die Passion," of "Esther," of "Saul," of "Israel in



Egypt," of "Messiah;" Rossini's "La Preghiera;" Weber's "March from Oberon;" Mendelssohn's "St. Paul," "Reformation Symphony," "Hymn of Praise;" Sebastian Bach's "Passion Musik;" and the works of Spohr, Schneider, Ferdinand David, Moschelles,—cannot fail to enlarge, enrich, and elevate the imagination, and contribute exactness, vividness, freshness, and power to all its representations and pictures.

Towards the end of the sixteenth century, music began to be cultivated in the Low Countries and in Italy. The love of pomp and magnificence which stimulated the dignitaries of the Papal Church to decorate their sacred edifices, prompted them to give much heed to the music performed during the service, and great encouragement was given to those who studied and excelled in the art; and as the office was permanent, this insured, in a goodly measure, that the encouragement would not cease. Hence excellence in music was attained, and the people acquired a taste for it. Thus, too, the art has hitherto reached far greater perfection in Popish than in Protestant countries.

Be it, however, remembered, that while music is founded in the laws which regulate the emission and propagation of sounds; while the human voice is the principal natural mean of music, and ought therefore to be assiduously cultivated; while the artificial instruments aid in developing the various powers of sound, and forming felicitous combinations of it; and ought consequently, as circumstances may allow, or taste direct, to be carefully studied and used, as calculated to withdraw from the sordid and secular, to refine and elevate the mind, and to yield very high emotional enjoyment;—still, though the different parts, whether vocal or instrumental, should be executed in the most exact and finished style, and should occasion the most elevating delight;—though the elements and rules of the art may be thoroughly understood, and the compositions of the most accomplished and renowned masters may be intelligently and genially appreciated;—there may be no enlightened and intimate views of the nature of Jehovah, no just apprehensions of sin, no thorough penitential impressions of it, no affectionate repose in the Almighty Saviour.

no fervid aspiration for the realization of fuller resemblance to Him as the perfect pattern, and for complete meetness for the future and blessed life; and in the close, the sentiment and emotion entertained and felt may bear no loftier and more transforming character, than what may arise from the exercise of man's natural powers, and the exquisite use of the acquirements in this department of art which he may have made.

Overlooking the hesitance which may be entertained by some, not antagonistic to the progress of science and the arts, as to the propriety or rightness of attempting, even in music, to exhibit creative acts, as in Haydn's "Creation;" or to portray the sorrows and sufferings of the God-man as in Handel's Oratorio of "Die Passion,"—the divine being mysteriously and indissolubly connected, if not commingled, with what is seen and knowable;—the choral bands, vocal and instrumental, may give the richest melody and the most perfect harmony, and the artistic effect may be deep and enlivening excitation; but not only do those who sustain the different parts occupy the place of the worshippers—confining to themselves the exercise which ought always to be personal, each joining in the acclaim of praise;—and thus turning it into an attractive show; yet, while the execution may be stirring and enchanting—while the psalm, the hymn, the spiritual song, the anthem, with the organ, the pianoforte, the harmonium, the violin, may all be rendered in the most skilful and effective manner;—the inner man may not come into near and sensitive and renovating contact with the Infinite Spirit,—there may be no "singing and making melody in your heart to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ";—there may be nothing so holy in all thus done, in so far as it may emanate from a corrupt and deceitful heart, as in the murmur of a river, or the noise of a cascade, or the beat of the ocean's wave, or the song of birds, or the hum of insects, or the sighing of the wind;—there may be no lifting up of the soul unto God,—no heavenward ascent of the thoughts and affections, no thirsting and panting after the living God.

Among the various works on this interesting subject, the following will be found to be instructive and useful :—Mr. John Curwen's "Grammar of Vocal Music;" Mr. G. F. Graham's "Theory and Practice of Musical Composition;" Weber on "Composition;" Dr. Bryce's "Rational Introduction to Music;" Dr. Crotch's "Elements;" Dr. Goss's "Introduction to Harmony and Thorough Bass;" Rev. J. F. Waite's "Hallelujah," and "Essays;" Miss Glover's "Transition;" Dr. Gauntell's "Three Hundred and Seventy-three Chants;" Mr. John Brown's "Songs of Zion;" Dr. Mainzer's "Music and Education;" Mr. George Hogarth's "Musical History, Biography, and Criticism."

*An enlarged acquaintance with sculpture, architecture, and painting contributes to strengthen the imagination.*

*Sculpture* relates to form. It thus delineates the various objects within its sphere, whether in organised matter, as plants and animals, or in the combinations which the imagination may originate; as hydras, gorgons, fawns, sybils, centaurs, or mermaids. It transfers to the cold marble the living form, and embodies the distinctive elements of character. Excellence in this art is among the highest efforts of imitative genius. It seems to be a greater triumph of mental power and æsthetic skill to fix our thought and passion, as well as figure, on the frigid stone by the chisel, than on canvas by the pencil and the brush with the aid of colour. The study of sculpture—an intelligent acquaintance with its principles, with its progress, with the different styles, with the works of its best masters—must conspire to enlarge and enrich the imagination. It brings the mind into immediate contact with the productions of great minds, tends to develop inventive power, and to furnish new and suggestive trains of thought. It represents the emotions of the soul by form. Sculptors are enabled to do so, in proportion as they give diligent consideration to the choicest forms of nature, and as they are actuated by the natural love of beauty and grandeur in the human and deathless spirit. It unfolds abstract truth. Tangible form admits not of colour, which is its desecration. The rock on which the sculptor works is permanent; the colour which the painter

employs is evanescent. Colour is not a part of sculpture at all. When it is added, it is an excrescence, an impertinence, a mask. There are cognate sciences, as anatomy, optics, perspective, geometry, mechanics, a general and exact knowledge of which is necessary to sculptors, architects, and painters, if enduring success would be realised. Anatomy helps to represent the bones, muscles, tendons, and veins, as they appear on the surface of the human figure, to assist in ascertaining the powers of motion, and the suitable proportions, and to indicate the precise variety of gesture that is befitting. Optics, perspective, geometry, and mechanics, greatly aid in regulating projections, hollows, curvatures, and general effects in figures, whether grouped or insulated, with suitable accompaniments. But still the study of nature itself, in all its forms and aspects, with care and interest, is not only indispensable, but is the principal element in professional tuition. Thus only can colour, proportion, expression, be firmly apprehended; and continued reflection, repeated practice, and the minute comparison of a succession of objects with one another, can alone give completeness. Thus it will be in taking the resemblance of any particular object or person. A mirror properly represents the human face and form, but a repeated and careful examination of the human countenance may detect new features not supplied by the rules of science or the canons of theory.

Among the Grecian sculptors, Phidias is chief. He cultivated the ideal style. His statue of "Minerva" in the Acropolis of Athens, and especially his sitting "Jupiter" at Olympia in Elis, with their appropriate accompaniments, respectively composed of wood, covered with ivory, ornamented with gold, and varying from forty to sixty feet in height, occupy the first place in excellence. A description of his Jupiter has been given by Pausanias; and accounts of all his works have been furnished by K. O. Müller, in his "*De Phidiæ Vita et Operibus*."

Praxiteles, who ranks next, excels in the graces of youth and beauty. His two statues of "Venus," the one with drapery and the other without it, stand pre-eminent. His "Satyr," "Cupid,"

“Apollo,” and “Bacchus leaning on a Fawn ;” the fragment of the “Theseus” belonging to the Elgin Marbles, the most magnificent remains of ancient sculpture ; the beautiful “Cupid” in the Capitol of Rome, now only a fragment ; the “Venus de Medici,” assumed to be by him, or from originals of his,—artistic criticism sets forth as unrivalled for simplicity and beauty of style. In his “Theseus,” it is alleged there is a fulness, truthfulness, and delicacy of development which produce deep and lasting impressions. All the parts melt into one another. They are not as separate parts, but softly blended, as they are in the human frame ; there is the flexibleness of flesh, the alternate tensions and relaxations which it assumes, so that the surface of the block of marble seems as under the impulse of nerves and muscles, and sensitive to energy, pressure, and motion ; and these “flow like a wave,” and look as if permeated by real liveliness, manifesting the most complete ideality of form.

Michael Angelo, who was the head of the Florentine school and aimed at epic loftiness, has, in the development of sculpture, produced these works of acknowledged distinction :—“Bacchus with the young Fawn,” “Pieta,” “Victory,” and “Christ bearing his Cross.” The greater of his works are said to be :—“The Monument of Pope Julius II.,” “The Tombs of Julian and Lorenzo de Medici,” and “Moses.” Dunnecker’s “Ariadne seated on a Tigress” is said to possess an attitude of inexpressible elegance ; and Canova’s “Cupid,” “Repentant Magdalene,” and “Hebe,” have a high reputation. The works of Flaxman, Chantrey, and Westmacote deserve careful examination.

In *Architecture* the ancient cathedrals of York, Gloucester, Wells, Melrose, Dunblane, &c., exhibit much simplicity and beauty of style, and much that is fitted to quicken and elevate the imagination. St Mark’s Cathedral in Venice was the first sacred edifice reared after the destruction of the Roman power in Italy ; and the second was the cathedral of Pisa, burnt by Buskettus. This latter edifice is held to be the first sign of the restoration of the art of architecture. It is said to give the impression of magnificence, solitude, and wonder—of “the ruins

of the old world crumbling amid it, and the new one emerging out of the gloom of Gothic barbarism and ignorance," "commanding a loftier and more extended range, like the bursting of the bands of death asunder, or the first dawn of light and peace after darkness and the tempest." In the fifteenth and sixteenth centuries, Andrea Palladio, Peruzzi, and Bramante, were the architects in Italy who enjoyed the greatest celebrity on account of their excellence in the arrangement and proportion shown in their palaces, churches, &c. ; and in the seventeenth century, Giovanni Lorenzo Bernini, who constructed the magnificent colonnade of St Peter's ; and Alessandro Algardi, who reared the monument of Leo the Eleventh,—were the sculptors who reached the highest eminence in Rome. The Reformation gave a check to the progress of sculpture. In the time of Charles I., the iconoclastic mania of the Puritans demolished or marred many of its monuments. A stigma was affixed to the encouragement of Sacred Sculpture. The British mind was turned away from mere outward impressions, and had no enlivening appreciation of objects that appeal only to the imagination and the senses. But an intelligent acquaintance with the works and artists in sculpture cannot fail to impart freshness and force to the poet and the fictionist.

Ruskin says of Sir Walter Scott :—"Many writers, indeed, describe nature more minutely and more profoundly ; but none show in higher intensity the peculiar passion for what is majestic or lovely in wild nature, to which I am now referring. The whole of the poem of the 'Lady of the Lake' is written with almost a boyish enthusiasm for rocks, and lakes, and cataracts ; the early novels show the same interest in equal strength wherever he approaches Highland scenery ; and the feeling is mingled, observe, with a most touching and affectionate appreciation of the Gothic architecture, in which alone he found the elements of natural beauty seized by art ; so that, to this day, his descriptions of Melrose and Holy Island Cathedral, in the 'Lay of the Last Minstrel,' and 'Marmion,' as well as of the ideal abbeys in the 'Monastery' and 'Antiquary,' together with those of Caerlaverock and Loch Leven Castles, in 'Guy Mannering,' and

‘The Abbot,’ remain the staple possessions and text-books of all travellers, not so much for their beauty or accuracy, as for their exactly expressing that degree of feeling with which most men in their country can sympathise.” Byron, Wordsworth, Keats, Shelley, Tennyson, though differing widely in many respects from one another, are more or less actuated by an earnest love of the great and beautiful in nature ; while the novels of Smollet, Fielding, and Sterne, and the writings of Johnson and Addison, contain no indication of the presence of such a sympathy.

In regard to the cathedral of Dunblane, the same writer states :—“I know not anything so perfect in its simplicity, and so beautiful, as far as it reaches, in all the Gothic with which I am acquainted. And just in proportion to his power of mind that man (the architect) was content to work under nature’s teaching ; and instead of putting a merely formal dog-tooth, as everybody else did at the time, he went down to the woody bank of the sweet river, beneath the rocks on which he was building, and he took up a few of the fallen leaves that lay by it, and he set them in his arch, side by side, for ever. And, look—that he might show you he had done this—he has made them all of different sizes, just as they lay ; and that you might not by any chance miss noticing the variety, he has put a great broad one at the top, and then a little one turned the wrong way next to it, so that you must be blind, indeed, if you do not understand his meaning. And the healthy change and playfulness of this, just does in the stone-work what it does on the tree boughs, and is a perpetual refreshment and invigoration ; so that however long you gaze at this simple ornament—and none can be simpler—a village mason could carve it all round the window in a few hours ; you are never weary of it ; it seems always new.”

In regard to *Painting*, colour is added to form. Compared with sculpture, it has this additional and important means of representation ; and is much more delicate and flexible than it ; and affords the capability, when skilfully employed, of developing idea and emotion, as well as form, in endless variety of kind and shade. The painter should not only closely imitate nature ; but if he



would inspire into others the highest measure of refined enjoyment, he should imitate the most delightful, the grandest, and most beautiful objects and scenes which nature presents.

A relish for elegant performances first appeared among the Greeks. Their most eminent orators, writers, and artists chiefly lived during the period that intervened between the Peloponnesian war and the death of Alexander. Polite literature and the fine arts made their appearance in ancient Rome during the age of Augustus. Then, in the latter part of the sixteenth century, the arts were much encouraged in modern Italy by the family of Medici. In the latter part of the reign of Louis XIV. they began to advance, and the spirit which then appeared extended its influence to other countries.

When the Romans subdued the Greeks, the fine arts languished, which the latter ascribed to the loss of their freedom, liberty being in their estimation one mean, if not the only means, of the maintenance and growth of art. "When Athens ceased to be free, the powers of genius departed from her. Restore her democracy and the arts will again return to her; but they can never attain their full growth, and exert themselves with vigour, unless where the government is democratical." Genuine freedom, no doubt, is favourable to the cultivation of the arts. But other circumstances may aid to meet the want of it. They flourished, after Greek and Roman liberty had perished, in aristocratic states, and under an absolute monarchy. In consequence of the revival of learning, opulent barons and princes, even before the traces of Gothic barbarity had disappeared, gave encouragement to the poets, musicians, and painters of the time; retained those whom they favoured in their castles and palaces; and sought the reputation which might be gained through the performances of their favourites. This system of literary and artistic patronage prevailed much during the pontificate of Julius II. and of Leo X.

In the reign of Louis XIV., a vigorous attempt was made by that prince, and the great men that composed his court, to impart renown and prestige to the government, by bestowing patronages and largesses on poets and painters, and thus to render their



times as brilliant in France for eminence in the fine arts, as the pontificate of Leo X. had been in Italy. The principal poets and painters in France were encouraged; academies were erected in Paris and elsewhere, for the education of young Frenchmen in the imitative arts. Great was the munificence of this monarch, and great was the acclaim of the nation. Great were the expectations of distinction entertained; but no Tasso or Raphael—the ornaments of Italy—appeared; nor did any more Corneilles, Racines, and Molières or Pousins arise. Something more was needed than mere royal munificence and public favour. It is demand that is the life of art. This is the power that contributes to develop genius and advance art. Increase of wealth is necessary to promote and secure the demand. Before genius can be brought into the service of art, there must be a prize worthy of emulation, effort, and sacrifice to be gained. The principal motive involved in this may seem sordid; but it pervades all the relations, offices, and avocations that obtain among mankind. In this respect, poet, orator, painter, sculptor, musician, philosopher, mathematician, watchmaker, and blacksmith, occupy the same platform. Excellence in any of these professions has always borne a proportion to the demand in the market for their products. When Athens became rich by commerce and political negotiations, pictures, statues, gorgeous temples, ornate villas, innumerable household gods, formed part of the splendour and magnificence in which the opulent and the great sought to appear. Artists increased as the demand increased; and prices rose in proportion to the value that was set upon their works. Interest thus stimulated emulation, and emulation led to high excellence. So was it also that Grecian poetry and Grecian eloquence reached the highest measure of perfection during the Athenian greatness. But when Greece fell before the Roman power, wealth declined, the arts faded, eloquence waned—no more eminent artists arose. The demand for their works abated, and wellnigh ceased. The same cycle was gone through in Rome after the conquest of Greece and Asia. Wealth was augmented—poetry, eloquence, painting, statuary, and architecture flourished

for a time. But absolute power used for ambitious purposes—insecurity of life and property—addiction to sensual gratification—occasioned decay. The same course was run in the end of the sixteenth century by the states of Italy, when they emerged from the Gothic barbarity in which Europe had been sunk. By commerce their wealth vastly multiplied. The ornamental arts were encouraged. Many ecclesiastics expended much on their places of worship. But the commerce of Italy declined in consequence of commercial progress among other nations. Opulence receded. The demand diminished, and the artists, discouraged, failed to maintain the spirit of the arts. The cultivation of the fine arts depended henceforth chiefly upon the ecclesiastics. The careful study of the works of the first painters cannot fail to impart strength and freshness to thought and description, and stimulate invention. Among these may be mentioned Oreagnas' great fresco of "The Triumph of Death," Michael Angelo's "Fates," "Holy Family," "Raising of Lazarus," "Dream," "The Last Judgment," "The Crucifixion of St Peter," "The Conversion of St Paul,"—all evincing wonderful energy and inexhaustive productiveness; Raphael's two sets of tapestries in the Vatican, the one comprehending "The Miraculous Draught of Fishes," "Christ's Delivering the Keys to Peter," "Peter and John Healing in the Temple," "The Death of Ananias," "Paul Preaching at Athens," "Paul striking Elymas the Sorcerer blind," "The Sacrifice at Lystra," "The Conversion of Paul," "Paul in the prison of Philippi during the Earthquake," "The Stoning of Stephen;" and the other, "The Massacre of Bethlehem," "The Resurrection" and "Ascension;" and his oil paintings, as "Julius II." "Leo X.," "The Baker's Daughter," "Saint Cecilia," "Saint Michael subduing Satan," "The Transfiguration," "St John in the Desert," &c., almost all indicating knowledge of a high order, an exalted conception of the truly great, a rare perception of character and expression, a deep feeling of the most refined gracefulness, and a large measure of dramatic power in the presentation of human action; Titian's "Assumption of the Virgin," "Abel," "Abraham," "The

Murder of Saint Peter," "Martyr in the Forest Barlassina," manifesting unequalled skill of colouring, and a high aristocratic air and bearing; and Corregio's "Saint Anthony," "Ecce Homo," "Wedding of Saint Catherine," "Notte," "Lepa," "Saint Jerome," "Magdalene kneeling and kissing the Saviour's feet,"—all unfolding great original power, poetic boldness and richness, and sustained effort in the promotion of harmony; and as opportunity may allow, earnest attention should be also given to the more modern works, in their respective departments, of oil and landscape painting, of Fuseli, Rubens, Vandyke, Rembrandt, Claude, Salvator Rosa, Reynolds, Lawrence, and Turner.

To attempt to exhibit Jehovah in form as in sculpture, or in form and colouring as in painting. as an aged and venerable man or otherwise, is to do what tends to bring the Creator to the level of the creatures he has made and does sustain; and, if not in theory, in practice at least, to repudiate the infinite perfection that belongs to Him, and merge into mere atheism. The objects that are open to observation, or the incidents that have occurred, come legitimately within the sphere of the sculptor's or the painter's art for the purpose of ornament or historical commemoration. But the Infinite Spirit is not—and cannot be—seen, and is incomprehensible, and cannot be imaged in the stone or on the canvass. Even in regard to the human soul which is finite, while these artists may give distinct and impressive expression to its thoughts, purposes, and passions, and may thus gratify and stimulate; yet they cannot evolve its nature and qualities. They must fail in reference even to angelical beings; and much more assuredly must they fail in regard to the Supreme Lord. His being and perfect excellence they cannot comprehend, and cannot consequently fitly represent in material form and aspect. Jehovah thus speaks:—"These things hast thou done, and I have kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes." The evil here indicated and reprobated is great; nothing less than the materializing of the Creator, and as a necessary sequence, the denial of His

personal existence, perfect intelligence, and universal superintendence. Is not this involved in all such artistic works, and the great error into which mankind fall in their meditations on them? They give Him form, and they thus limit His being and excellence. It is even far from right to endeavour to construct any inward representation of God in the imagination. This strikes at His infinity and spirituality, as truly as the material and outward representation; and the image thus formed is nothing other than an idol. "Because that when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Is not the formation of images of the Creator in stone, or on canvas, what the divine law forbids? It is an unblushing and a monstrous evasion to erase, as the votaries of the Papacy do, the second commandment from the Decalogue; and, in order to preserve the number ten, divide the tenth into two. But the second thus stands in the Sinaitic table:—"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or in the earth beneath, or that is in the water under the earth." Moses thus instructs:—"Take ye therefore good heed unto yourselves, for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb, out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female. Take heed unto yourselves, lest ye forget the covenant of the Lord your God which he made with you, and make you a graven image, or the likeness of anything which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire, even a jealous God." Isaiah inquires,— "To whom will ye liken God, or what likeness will ye compare unto Him?" Jeremiah affirms—"Every man is brutish in his knowledge; every founder is confounded by the graven image; for his molten image is falsehood, and there is no breath in them.

They are vanity and the work of errors; in the time of their visitation they shall perish. The Portion of Jacob is not like them, for He is the former of all things; and Israel is the rod of his inheritance." Paul in his address, in the midst of Mars-hill, to the men of Athens, said:—"Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

And then, as Jesus Christ had human nature—soul and body, and was thus connected, though in a condition of sinlessness, with human kind, it has been alleged that it cannot be beyond the sphere of propriety and decorum to give representations of Him, and to record His manifold and wonderful acts in stone or on canvas. But it ought to be considered that He is not a mere man, that the human nature that He had subsisted in His higher nature, and His person in the Eternal Godhead. He is the God-man, Immanuel, God with us. David thus describes Him:—"I speak of the things that I have made concerning the King. Thou art fairer than the children of men, grace is poured into thy lips; therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. Thy throne, O God, is for ever and ever. The sceptre of thy kingdom is a right sceptre." Thus runs the declaration of the angel to Joseph at the birth of Christ:—"Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is God with us." John thus affirms,—“And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth.” Paul thus represents Him:—"And without controversy, great is the mystery of godliness, God was manifest in the flesh." Whether the Christ as manifest in the flesh may be a proper object on which the

artist may exert his skill may now require definite and earnest exposition. When attempted, it is only the effort of imagination without the aid of the material delineation from observation of any that beheld Him ; and when in attempting it, the artist combines and sets forth the glories of His higher infinite nature, then he falls under the divine prohibition, and exposes himself to the charge of impiety. His work of art, whether in statue or in painting, is a misrepresentation of Immanuel. It gives form to His Godhead. It modifies His greatness and excellence. It materializes and deteriorates His character.

But it is alleged that images may aid devotion, and, in consequence, be used as means of worship. It ought to be remembered that if they are forbidden by Jehovah, if they give incorrect representations of God, and tend to originate false conceptions of Him, if they can only in their highest results incite the sensibility and stimulate the imagination,—then, this can neither aid true devotion nor be held to be a proper instrumentality of true worship. Does not Habakkuk thus teach?—“What profiteth the graven image that the maker thereof hath graven it ; the molten image and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols ? Woe unto him that saith to the wood, Awake : to the dumb stone, Arise, it shall teach ! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. But the Lord is in his holy temple : let all the earth keep silence before Him.”

The real aid in true devotion comes from another source altogether. It is “the Spirit helpeth our infirmities ; for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.” The faith necessary for acceptance in the service of God rests on the word of the living God—on Christ as revealed in that word ; and not on any image of stone, or gold, or silver, or wood, or a likeness on the canvas. No doubt the Israelites designed to worship Jehovah when they bowed before the golden calf, and not the image itself. “And when Aaron saw it, he built an altar before it ; and Aaron made proclamation, and said, To-

morrow is a feast to the Lord." The image was prohibited, and the worship of God by such a mean was sin. But they are charged with worshipping the image itself exclusively. "They have," said the Lord to Moses, "turned quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These are thy gods, O Israel, which have brought thee up out of the land of Egypt." So Isaiah describes them.—"Their land is full of idols; they worship the work of their own hands, that which their own fingers have made. And a man boweth down, and the great man humbleth himself; therefore forgive them not." It may be alleged, that to honour the image of a ruler, is to honour the ruler himself; but it is not so, if the ruler has forbidden the making of his image, or be present when the homage is rendered to it. This goes to make the work higher than the workman, whereas he "who buildeth the house hath more honour than the house." It would be resistance and contempt. So in divine worship. For God hath enjoined, "Ye shall make you no idol nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land to bow down unto it. For I am the Lord your God;"—and threatens—"And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcase of your idols, and my soul shall abhor you." "They that make a graven image are all of them vanity, and their delectable things shall not prosper; and none considereth in his heart, neither is there knowledge nor understanding to say, I have baked bread upon the coals thereof, I have roasted flesh and eaten it; and shall I make the residue thereof an abomination? Shall I bow down to the stock of a tree?" As images are not to be worshipped on their own account, so neither as representations of Jehovah, for he never put His name in them. "Howbeit, I sent unto you all my servants the prophets, rising early and sending them, saying, Oh do not that abominable thing which I hate." Nor can saints, whether truly eminent or not, nor angelical beings, whether good or bad, be the proper objects of homage, either in themselves or



by the images formed to represent them. Thus Paul and Barnabas exhort the people of Lystra who would have rendered sacrifice and worship to them, because they had healed a cripple,—saying, “Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.” Jehovah’s right to the exclusive and universal homage of man, arises from His sovereign right to dispose of the creatures He has made, and to appoint the manner in which it is to be rendered,—as Paul explains:—“Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another to dishonour?” And also from the redemption which he hath wrought, by the vicarious work of the cross of Christ, as Moses instructs Israel in the name of the Lord—“I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.” As Isaiah indicates—“But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not, for I have redeemed thee, I have called thee by thy name; thou art mine. Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am He; before me there was no god formed, neither shall there be after me.” And David invokes—“O come and let us worship and bow down: let us kneel before the Lord our Maker. For He is our God: and we are the people of His pasture, and the sheep of His hand.”

But may not images or paintings be admitted into churches, for the stimulation of reverential thoughts and devout affections, or for ornament, though not with the specific object of worship? So allege the Lutherans. True, the images of the cherubim were placed in the tabernacle and temple by the command of God himself. Be it remembered, however, that the cherubim were placed in the Holy of Holies, into which none of the people were



allowed to come, and that this was instituted by Jehovah himself ; while the images and paintings in question are directly forbidden by Him. And then, while both the architecture and furniture of a church should be suitable to the simplicity of New Testament institutes, and to the means and condition of the people worshipping in it, and should not lie under an encumbrance of debt for the iniquitous purpose of gratifying an ostentatious and ambitious spirit ; and of thus ministering to the lust of the eye and the pride of life ; yet the real ornamentation of a church consists in the full and faithful preaching of Christ crucified, with the salvation which is through him ; and the faithful administration of the seals of the covenant, and all the other institutes connected with the church of the living God ; in the diffusion of the true knowledge of revealed truth ; in the awakening and conviction of sinners, and their thorough conversion unto God ; in the progressive development and growth of the new life of godliness ; in the hallowed and meliorating influence that emanates from the children of regeneration, as shown in the pure conversation they are led to maintain ; in the uniform and earnest consecration to God which they are enabled to make ; in the sacrifices which they willingly render ; and in the trials which they submissively and cheerfully bear. This is the true and enduring glory of a church. Statues of Jehovah, or of Christ, or of angels, or of saints, might be placed in every prominent position, outside and inside a church—paintings of this description might be hung all round its interior ; and yet while they might engage the senses, and more or less excite the sensibilities of some who might observe sacred service, they could not contribute to raise the mind and heart to the infinite Spirit, to purify the conscience and give true abiding peace, or aid in presenting the body “a living sacrifice holy, acceptable unto God,” which is our reasonable service.

True, Moses made the image of the brazen serpent, and set it upon a pole, that the Israelites, smitten by the fiery serpents, might look to it and be healed ; and if so, why may not images, it has been asked, be introduced into the worship of God ? But

the brazen serpent was made and erected by Jehovah's appointment, and appropriated as the means of deliverance to the bitten Israelites; and when they, from their proneness to idol worship, came to burn incense to it, Hezekiah, in prosecuting the reformation to which he was prompted, and in which he was sustained, destroyed it, and received on this account the approval of the God of Israel, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made, for unto those days the children of Israel did burn incense to it, and he called it Nehushtan."

True, Jehovah is represented in scripture as having eyes, ears, hands, feet, and other parts of the body, and if so, might not images, with equal reason, be employed in the service of religion? But the use of the organs of the body are applied in the sacred scripture as in adaptation to the very limited capacities, and very limited knowledge of man, and a striking evidence of the condescension and wisdom of Jehovah. Besides, if these formed just reasons for images in religious worship, then as the sun, fire, a rock, etc., are used as metaphors in scripture to represent certain attributes in the character and government of Jehovah, the Divine Being might be set forth by the images of the sun, of fire, of a rock, as a mean of adoration and worship. But all this is directly prohibited in the divine law. Yea, everything of the kind—images, paintings, altars, crucifixes set up in the house of God, are to be removed as commanded, and as occasions of sensuous worship, and ministering to idolatry. Jehovah thus enjoined Moses to speak unto the children of Israel, and say unto them, "When ye are passed over Jordan into the land of Canaan, then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places." "Ye shall destroy their altars and break down their groves, and burn their graven images with fire." In the spirit of this injunction, Josiah, in the prosecution of his reformation work, destroyed the groves and images appropriated to worship. While the architecture of a church may be done in the highest style of art, and combine

beauty and comfort, and so far ought not to be demolished by the hands of misguided and unreined zeal, as in some instances occurred in our own land, in reformation periods; still, a statue or painting, in short, everything, as altar, crucifix. etc., outside or inside a church, designed to represent Jehovah, or the Christ, or angelical beings, or those considered as saints, should, in every vestige of them, be removed as forbidden, and as calculated to intervene between God and the worshipper.

True, the Jewish ceremonial rites, sacrifices, oblations, meat offerings, burnt offerings, purifications, incense, were all so many material symbols, intended to exhibit, under these forms, spiritual benefits and privileges; and if so, why may not such significant signs as the cross, as oil, salt, and cream, in baptism; as the altar, the consecrated wafer, kneeling in receiving the sacrament of the supper, the oblation of incense, praying to angels, invocation of saints, commixing water ceremonially with wine, bowing to the name of Jesus, be allowed, whether in the Papal or Lutheran, or English or Methodist churches, in this and other lands, and be found helpful? But these are not prescribed, they are prohibited. Thus Jehovah enjoins the Israelites, when the nations should be driven before them, and they should dwell in their land—"Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, 'How did these nations serve their gods? Even so will I do likewise.' Thou shalt not do so unto the Lord thy God, for every abomination to the Lord, which He hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. What thing soever I command thee, observe to do it. Thou shalt not add thereto, nor diminish from it," and so should be done to those significant signs, in whatever church they may be found. The Mosaic ritual was not only expressly instituted, which these signs are not, but it has been abolished by the intervention of the death of Christ, as Paul, in the ninth and tenth chapters of his epistle to the Hebrews clearly teaches;—the sum of which is that the ceremonial law was a shadow of

“good things to come, and not the very image of the things;” and the sacrifices “offered year by year continually,” could never make the comer thereunto perfect, else they would not have ceased to be offered; but Jesus hath perfected for ever them that are sanctified. By the introduction and tolerance of what is forbidden in the worship of God, there is apt to be progress made in the wrong direction. Those who contend for the cross in baptism, may come to have oil, salt, and cream used in it—these being as ancient as the other; and those who bow to the east, may come to bow to the host. All this reflects on the wisdom of Jehovah, involves contempt of His authority and glory, is a strange fire offered which He hates, and which will bring on the offerer divine retribution.

Against all the forms and kinds of external idolatry there should always be shown the most wakeful vigilance, and a vigorously sustained opposition. But the vigilance and opposition must not be confined to what in these respects is external, but must be constantly directed against the inward idolatrous homage; and which, in its general bearing, consists in giving a place in our affections and confidence to any creature, whether material or spiritual, which God alone should possess. The dictate of the divine law, as declared by the Great Teacher, is—“Thou shalt love the Lord thy God with all thy heart and with all thy mind.” Man most thoroughly worships self. How he glories in his own wisdom, resolutely fulfils his own will, confides and rejoices in his own righteousness! Then said Jesus to his disciples, “If any man will come after me, let him deny himself, and take up his cross and follow me.” Paul affirms, “The wisdom of the world is foolishness with God;” “Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ—the righteousness which is of God by faith.” The world occupies and engrosses the thoughts and affections of mankind. How

decidedly it is preferred, and its maker and upholder excluded from and contemned in their thoughts ! How riches animate and actuate ! How pleasure fascinates and imbrutes ! How terrestrial renown stimulates ! How relatives absorb ! How the stays and helps which may be expected from those around are tenaciously embraced ! Does not Christ thus instruct us ?— “ Therefore take no thought, saying, What shall we eat ? or what shall we drink ? or wherewithal shall we be clothed ? (For after all these things do the Gentiles seek) ; for your heavenly Father knoweth that ye have need of all these things.” “ For what is a man profited if he should gain the whole world and lose his own soul, or what shall a man give in exchange for his soul ?” Does not Job obtest, “ If I have made gold my hope, or have said to the fine gold, Thou art my confidence ; if I rejoiced because my wealth was great, and because mine hand had gotten much ?” Does not Paul represent men as “ lovers of pleasure more than lovers of God ?” Does not Christ inquire, “ How can ye believe, which receive honour one of another, and seek not the honour which cometh from God only ?” And declare, “ He that loveth father or mother more than me is not worthy of me ; and he that loveth son or daughter more than me is not worthy of me.” Does not Isaiah thus inveigh, “ Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots because they are many ; and in horsemen, because they are very strong ; but they look not unto the Holy One of Israel, neither seek the Lord ?” Has not Jeremiah pronounced in the name of the Lord, “ Cursed is the man that trusteth in man, and maketh flesh his arm ; and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh ; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is ?” How readily the suggestions of spiritual wickedness are entertained, and their impulses on the heart are accepted, in preference to the teachings and motions of the divine Spirit, so that obeisance and submission are ignominiously rendered to them ? Does not Paul thus speak, “ Wherein

in time past ye walked, according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience?" Does not Christ say in regard to this malign power, "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me?" "Howbeit, when he the Spirit of truth is come he shall lead you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you?"

In these inward engrossments, with self in all its forms and workings, and with the counsels, and incentives, and promises of spiritual wickedness; there is as thorough an abnegation of the true God, and of true spiritual homage and worship, and as thorough a coming short of acceptance and fellowship with God, as there is when man bows to the work of his own hands, in the statue, or painting, or altar, or wafer, or crucifix. How faithfully and earnestly John writes on this subject—"I write unto you, young men, because ye have overcome the wicked one."—"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever."

Among many works on sculpture, architecture, and painting, which might be mentioned, reference may be made to the following:—Alberti "On Architecture, Painting, and Statuary;" "Lectures on Painting by the Academicians;" "Essays and Notes;" by R. Woonum, Esq.; Vazari's "Lives of the most celebrated Painters, Sculptors, and Architects," translated by Mrs. Forster; Lanri's "History of Painting," by Roscoe; Schlegel's "Æsthetic and Miscellaneous Works;" Ruskin's "Modern Painters," "Seven Lamps of Architecture," and "Lectures on Architecture and Painting."

*Varied and accurate information on historical and imaginative literature tends to enrich the imagination.*

There is a literature that belongs peculiarly to the imagination. This embraces fiction and poetry. Fiction comprehends all kinds of fictitious narrative in prose. The design of the writer of fiction is to please. He may, indeed, wish to communicate instruction, but the primary object he contemplates is to gratify the taste. Without this he could not accomplish his end. Whence does the pleasure derived from reading a skilfully executed fiction arise? From the accurate imitation of nature it embodies. Unless the narration be natural, it cannot yield pleasure. The incidents it contains must resemble those that occur in real life. The causes to which they are ascribed, must be such as our experience of real life evinces to be adequate to their production. And then the characters drawn must be natural. There are certain laws of thought, feeling, and action, which are common to all human beings of sane mind. Inventive genius is shown when it conceives a character whose temper, feelings, motives, and habits of thought, are all in perfect accordance with those laws; and which is, nevertheless, totally and clearly distinct from all other characters, when every action, and every word, ascribed to the imaginary person, shall be exactly such as a person possessing the given character would say and do, and such as would not be said and done by any other. This is the highest class of fictitious writing. It requires a thorough insight into human nature, and an unusual measure of imagination, judgment, and taste.

May not a work of this kind tend to enlarge and refine the imagination? To mark the skill with which the author has framed it, to discover the bearing of each incident on the grand object which he has in view, to analyse the character of the different personages of the story, to observe whether they be grouped in such a manner that each serves to bring out in prominence the distinguishing features of the other, and to note whether the words and actions ascribed to each be consistent with the general principles of human nature, and with the pecu-



liar character of the individual himself, must all contribute, unless there be some pollution in the subject, or in the sentiments interwoven with the tale, to improve and replenish the imagination.

But there are works of fiction, in which the distinctive peculiarities of the characters reach the very verge of a deviation from the ordinary laws of the human constitution,—approach the confines of idiocy, or hasten towards madness,—soar to extravagant loftiness of sentiment, or sink to incredible and gratuitous wickedness. The oddities—the desperadoes—the romantic heroes—the monstrous villanies that obtain in this class, are rarely, if ever, found in nature. Surprising events, imminent dangers from which there seems to be no escape,—children lost in infancy, and discovered to their parents after many years,—rivalries and jealousies in love,—storms and shipwrecks, with their accompanying terrors,—sudden reverses of fortune from lawsuits and bankruptcies, are the materials out of which these works are constructed. They seek to please merely by the excitement of wondrous and eventful narration, without any delineation of character or manners. They are unmixedly bad. Whatever be the subject, whether good or bad, the effect they produce upon the mind is injurious. They accustom it to unnatural stimulus; and it becomes powerless when that stimulus is withdrawn. It cannot reflect. It is borne along the current with a kind of mental intoxication. This stimulus is to the mind what opium or alcohol is to the body. When it abates, reaction and prostration ensue.

But a work of fiction may be skilfully framed in its plot, and unfolded with naturalness and tact, and yet the subject itself, or the manner in which it is handled may be pernicious. In indicating what in writings of this description is prejudicial and ought to be guarded against, it is not necessary to travel through all the different sorts of works of fiction. Some of these exhibit the manners of the higher ranks, while others depict those of the vulgar. Some of them portray the modes of life in a particular country or district, or in an age whose peculiarities are forgotten; while others delineate the habits of a particular class, as the



manufacturer, the merchant, the agriculturist, the artisan ; or of those who belong to a particular profession, as the educational, clerical, legal, medical, military, and naval. These pretend to exhibit such characters as are really met with, such actions as are usually done, and such events as generally occur among that particular portion of mankind.

A work of fiction may relate to some interesting period or important event of history. There is, in general connected with this kind the adventures of some imaginary characters, or the imaginary adventures of real characters. In this kind of novel, there is a mixture of fiction and truth. The principal incidents are real, as well as the more prominent characters. But imagination fills up all the details. The novelist of this description, in general, contrives to make minute incidents more intensely interesting than authentic occurrences of the highest importance. Thus the outline of the character may be true, and yet the moral bearing of each event may be made to appear the very reverse of what it really was. The leading characters introduced may possess the leading features that the narrative assigns to them ; and yet they may be most widely different from the truth. How often, in such works, is the commission of atrocious crimes justified, while the daring villains who have perpetrated them, are exalted into magnanimous heroes, or recommended to our sympathies as amiable but unfortunate men ! In "Eugene Aram," the highest degree of elegant taste and refined sentiment is given to one who had committed murder, not from the impulse of some violent passion, but from a sordid love of gain. What violence is thus done to all moral feeling, and to all truth of character. In "Old Mortality," the truly devout are maligned, and their persecutors held up to admiration. Graham of Claverhouse is described as amiable, accomplished, polite, brave, honourable, patriotic, and disinterested ; and several of the leading Covenanters are characterised by Scripture designations, "as Silas Morton, Gabriel Kettledrummle, Ephraim Macbriar, Habbakkuk Mucklewrath, and such singular names as Rumbleberry, Heathercat Rumblegumption," to hold them up to derision ; and, as a class, they are

charged with ludicrous applications of Scripture, and reprobated for their puritanism, precisianism, fanaticism, superstition, and rebellion. The bad are excused ; the good are traduced. The deeds of Graham are so coloured, that most of them seem justifiable ; and he is made to utter high and generous sentiments. And yet what was he in truth ? Honourable descent, personal courage, and military talent he had ; but he had nothing even of the grandeur of those powerful but evil passions, which are founded on a perversion of exalted sentiments, and “ have often cast a lurid splendour around the darkest crimes.” The Covenanters, on the other hand, have ascribed to them the words and deeds of madness : their clergy and leaders are exhibited as low-born and uneducated clowns. And yet how wide of the truth ! The Covenanters ! Were not almost all the moral worth and intellectual power of that age, in Scotland, to be found among them ? Their ministers ! Were not many of them, if this were any matter of consequence, of good family ? And, as to learning, were not some of them, as Rutherford, the most accomplished scholars of the times ? Leaders ! Were not some of them graced, if this should be any matter of moment, by some of the noblest crests that ever were the beacons of the faithful, and men possessed of highly cultivated minds ? Were there not among them the “ Melvilles, Crawfords, Cardrosses, Loudens, Maxwells, Cesnocks, Jerviswoods,” and others ? Was not some of the noblest blood shed for Christ’s cause and Covenant ? How dishonest, if not malicious, to raise the laugh of the profane against such men, and to exhibit in gross and vulgar caricature—as seen in the persons of Mause and Kettledrummle—the sublime sentiments of faith and piety which breathed from their lips, and shone resplendent in their conduct ! to misrepresent their motives, and to ascribe to them crimes flagrantly inconsistent with their known character ! As well might the historian depict Nero “ as a mild, just, and humane prince ; and the apostle Paul as a bloodthirsty fanatic, who laboured to overthrow the civil institutions of the empire, and to destroy the literature and civilisation of Rome, amidst conflagration and slaughter.” Forget not that those thus

traded did for the civil and religious liberties of Britain what the three hundred Spartans did who died at Thermopylæ for the liberties of Greece. They stayed the power of despotism and superstition, till "the reviving spirit of their southern countrymen, and the provocations given to it by the fuller development of the wicked purpose of their persecutors, accomplished our glorious revolution, and placed the Prince of Orange on the throne." Faultless the Covenanters were not; but they were far in advance of their age. All its errors, indeed, they had not shaken off. This prevented the covenanting body from disowning and reprobating, as they could have done, and ought to have done, the assassination of Sharpe. Was it not this spirit that made the just and generous Hector, in spite of his own convictions, fight and die for the guilty Paris; and the confederate tribes of Asia resist, to their own ruin, a demand, the justice of which they could not deny? Overlook not the fact, that the novels of the Author of "Old Mortality," with very few exceptions, are pervaded, more or less, by the same tendency to caricature serious piety, and ridicule the godly.

There are also novels in which the end contemplated is to exhibit the deformity of vice and the beauty of virtue, to show that the one necessarily leads to dishonour and suffering, and the other to happiness and renown; to awaken sympathy for injured innocence, and to kindle indignation against successful guilt. They are pictorial. They delineate character, invent incidents, frame and combine a chain of imaginary events arising naturally and necessarily out of one another, not only for the purpose of pleasing the reader, but of making the story subservient to the nobler aim of inculcating some important truth in regard to what is moral, or enforcing some important precept. The aim is a lofty one; and a very high order of genius is required to give a picture of a world sunk in corruption, such as shall be at once true to nature, pleasing to man, and favourable to virtue. The novels and tales of Miss Edgeworth are of this description. In pictures of life and character she excels Scott. She paints the general habitudes of large classes of men better. She goes deeper into

human nature, and manifests a more intimate knowledge of the secret springs of feeling and action, and presents with greater distinctness the shades that distinguish individual character.

But even in works of this kind, there is often much that is exceedingly dangerous. Sometimes the morality taught is unsound, and, if not unsound so far as it goes, it is greatly defective. It embraces a mere fraction of duty; and this is set forth as the whole of what God requires, and our fellow-men have a right to

is. The motives to virtue are often improper. Frivolity and happiness are represented as the chief integrity. This is taking very low ground indeed, excite very lofty or pure aspirations. Occasionally a heroine is almost, or altogether, perfect; yet there is no acknowledgment of God as the Lawgiver, whom this pattern reveres and obeys; and the formation of character is not ascribed to His purifying power. This is not real life. The story teaches what is positively false, that moral excellence may be attained without true religion. The picture of vice which is oftentimes given, it may be contrasted with virtue, and which is designed to excite the repulsion, and call forth the reprobation of the reader, is often proved more attractive than the picture of virtue. It was intended to charm him into approval, and produce a false opinion.

likewise, works of fiction which bear the stamp and name of religion. Some of this class are so constructed that they are a mere framework containing a succession of theological discussions in the shape of dialogues. It is a violation of the rules of fiction. A production of this kind mixes up the character of a philosophical treatise with that of a work of imagination. It is spoiled. The didactic part wants gravity, and the dramatic part wants life. The religious dialogues are felt to be in the way of the young reader; and thus religion becomes tedious and distasteful to him. The argumentative part is apt to be weak and inconclusive, and thus it does dishonour on the cause of truth. The result of all this is a false opinion.

Others of this description draw one set of characters pious, amiable, and upright; another set, ungodly, selfish, and depraved; and would thus, by the contrast, recommend religion. They invite to look at the fruits of godliness. Now if the narrative were true, there would be weight in the argument. "By their fruits," our Lord says, "shall ye know them." But imaginary characters and a fictitious narrative can prove nothing.

Some, again, of this class, attempt to set forth religion as it works within the mind. But how difficult is the task, in this aspect of it, to distinguish real religion from its counterfeit! And these works are replete with deathbed conversions, and glowing delineations of the future state of glory and blessedness to which the spiritually changed are elevated. In all this there is much that is absurd, false, and pernicious. They serve to produce a spurious devotional feeling. They place the seat of religion in the imagination, not in the conscience, heart, and character.

There are, however, some works of a fictional character, which have a claim to earnest attention. These keep by the proper province of fiction, and contain simply pictures of Christians of different natural temperaments, and of different degrees of attainment, acting in conformity with the operations of divine power, in the different stages of progress on the original substratum of their minds. They are made to grapple with the terrors of adversity, and to wind their perilous way amidst the snares of prosperity. They are surrounded with the allurements of the world, and constantly beset with their own infirmities. With their sufferings we may sympathise, and in their consolation and deliverances we may rejoice. At their errors and shortcomings we may be grieved, and tremble lest we also should fall; and we may feel delight when they triumph over temptations, and may learn to fight and conquer like them.

But then such works, however ably and even truthfully executed, are apt to generate an unhealthy and delusive enthusiasm, rather than awaken sentiments of sober practical godliness. The late Mrs. Brunton's tales, though not faultless, excel most, if not all, writings of this class, in literary merit, in the

soundness and purity of their religious principles, and in the judicious and safe manner in which they exhibit truth. In her stories, only as much of religion is introduced as is necessary to the delineation of character. In this way, both the truth of her painting and the moral effect of her pictures are immensely improved. A new province of human nature is penetrated; and the whole treasury of religious emotions and principles is taken possession of. In Dr. Bryce's lecture "On the Moral Influence of Modern Prose Literature," delivered in Exeter Hall before the Young Men's Christian Association, many important observations will be found on this subject.

*The literature that belongs to the imagination embraces poetry.*

As to what *poetry* is, various have been the expositions given. Aristotle makes it imitative passion; Leigh Hunt, imaginative passion—the utterance of a passion for truth, beauty, and power; Shelley, the record of the happiest moments of the best and happiest minds; Dallas, imaginative pleasure; and Lynch, the animated utterer of universal joy. The real essence of poetry seems to consist in the ascription of life, feelings, and intelligence to everything animate and inanimate. To the poet, there is nothing insensate, nothing unsympathising. The varying aspects of nature, and the varying moods of his mind, are for ever acting and reacting upon each other. At times, by the power of harmony, his heart rejoices in nature's brightness, or mourns in nature's gloom. Again, by the power of contrast, the war of contending elements around him enhances the consciousness of his bosom peace, and the smiling of earth and heaven renders him more painfully sensible of the deep dejection and stormy passions in his own dark and impetuous heart.

The work of the poet is to translate from the world of feeling into that of thought at will. Thus he enables us to realise in thought what we may once have experienced in feeling. If the poet does not add to the reality, or transcend it in his rendering of it, he at least makes us aware of much that we had not discovered when we were passing through the reality. He brings us to realise the feeling of enjoyment or suffering, of joy or sorrow,

in thought. He is the interpreter, the renderer of the inner life of man, with its wondrous cogitations and emotions, its unspeakable loves and griefs, its hopes and aspirations, its temptations and lonely wrestlings, its dangers and doubts, its smiles and tears, its changeful lights and shadows.

Besides, the poet is the indicator in great measure of the spirit of his time. The poetry of any age comes with a likeness of that age enstamped upon it. Shakespeare is the reflector of the heroes and the mighty minds of the Elizabethan age. Milton has gathered, in his "Paradise Lost," the great-hearted efforts and solemn strength, the wasted bravery, and the fiery fervour of the Puritans, and given them an earthly immortality. It embodies the power and lofty teaching of the purified heart that can withstand and rise above the shocks and storms of change, and can, for the sake of conscience, liberty, and truth, calmly lay the head on the prison pillow, or on a tyrant's bloody block. Pope was the mirror of the Circean period, unsettled in moral principle, sportive with religion, absorbed in the present, and without an hereafter. Shelley and Byron, and in fuller power, Beddoes, Bailey, and Smith, are the indicators of the revolution epoch, not yet ended, fitful, incoherent, spasmodic and startling.

True poetry, then, is light from heaven. It brightens and enables to distinguish individual things. It makes the dreariest place cheerful. The poet who has this light is "as a hospice on the mountain pathways of the world; and his verse must be the lamp, seen from far, that beckons to tell us where bread and shelter, drink, fire, and companionship, may be found, and he himself should have the mountaineer's hardiness and resolution." "He has his delight with household experiences, greetings, intimacies, and departures, with the many-garbed, the many-hearted crowd, with the sky and sea, with the still, rich meadow, the broken common, the deserted wilderness. Creation is to him one vast vine whose clusters unite all possible powers, flavours, and fragrance; and the poetry which he sheds forth is wine of the abundant vintage which makes glad the heart of man."

Truth is not more native to the mouth and endeared to the

heart of science than of song. Earnestly and energetically has Beddoes sung, when he complains of

“The potent spell which has fair Truth  
 Banished so drear a while from mouths of song,  
 Though genius, bearing but of other worlds  
 New flights of thought from fresh discovered mines,  
 Be but reciprocated love of Truth ;  
 Witness kind Shakespeare, his recording angel,  
 Newton, whose thought rebuilt the universe,  
 And Galileo, broken-hearted seer,  
 Who, like a moon, attracted naturally,  
 Kept circling round the central sun of Truth.”

There are imaginative prose writers, as Cervantes, Defoe, Richter, Scott, De Quincey, Gilfillan. But the poet proper is distinguished from the general crowd of imaginative writers by a peculiar richness of language called imagery, and by the use, along with that language, of a measured arrangement of words known as verse. While all men have poetical feeling, the art of poetical expression belongs only to those who are called poets. Dallas, in his “Poetia,” calls this feeling “poetry,” and the art which gives expression to it, “poesy.” This distinction, if it exist at all, is very attenuated and delicate. Whether imagery, or verse, be *more* essential to poetry, may not be ascertainable. Both are essential. Lord Jeffrey affirms that imagery is more essential than rhythm or verse ; while Leigh Hunt asserts the opposite.

The poet proper contemplates all things creatively. He forms, fashions, combines, constructs new existences, and conditions the universe anew according to his own whim or pleasure.

“He sings of what the world will be,  
 When the years have died away.”

The man of science, again, strives to ascertain the constituent elements of all the beings, material and mental, that fall under his observation, and all the laws by which they are actuated and governed. But still the poet is an intellectual creator. The poetic temperament is a special intellectual habit. While the poetic faculty may be set in operation, and accompanied by any



amount of passion and feeling, the process itself is an intellectual process. This originates a new, or artificial representation of the facts and appearances of nature and life, and the mental activity to which this condition of mind leads yields the most exquisite and elevating delight.

It may be noticed that poetry varies with the progress of society, and presents a tolerably correct representation of this progress. Has not a nation its youth, maturity, and decay? And does not poetry represent this process? Does it not aid in it by improving or corrupting the successive rising generations? In the earliest stages of a nation's culture, the ballad obtains. It seizes upon some single and strongly affecting incident, and narrates it in a plain and artless manner. It is marked by life unrestrained and energetic, full of action and emotion. In this kind of poesy the ballads of Scotland and of Spain hold a distinguished place.

When a nation has been matured, and has become great in strength, the epic and dramatic kinds of poetry prevail. The refining genius of Greece gave birth to the *Iliad*, from which epic poetry takes its form and its laws. At a later stage of a people's progress, the dramatic kind appears. It indicates the existence of a considerable degree, not only of conventional refinement, but also of luxury and licentiousness, tending towards and increasing national depravity. It may be that the dramatic form might obtain without, in the very slightest degree, violating the laws of morality and religion, as shown in "The City of the Plague," "The Fall of Jerusalem," "The Martyr of Antioch." And are there not cogent reasons for regarding the Book of Job, and the Song of Solomon, as sacred productions of a dramatic character?

When a nation has passed into decline, then it has brought all its natural resources into full operation. The overflowing life which it threw into action has been expended by its own exertions; and has now become reflective. The nation turns its eye inward, and it perceives that its utmost energies must now be applied to prevent decay. Thus the poetry it produces is

characterised by grave meditation. It aims to teach rather than excite. It explores the deep recesses of the national heart, and ponders the fall of nations. It strives with steady eye to gaze into the depth of that futurity which awaits alike the individual soul and the collective race. Its mood is meditative. It is often, as is somewhat natural, occupied with religious subjects. This, however, is not peculiar to a nation's decay. It is seen in a nation's youth. In the earliest period of natural life, the aspiring mind naturally entertains visions of immortality and infinite power, and invokes the favour and succour of the ever-living spirit. In a declining age, the mind makes an earnest and convulsive endeavour to overleap the bounds of space and time—of chance and change—of sin and suffering—of disease and death—because it realises no satisfying rest and peace, but in the knowledge of Him whom to know is life eternal.

Poetry has a powerful influence on the youthful mind. By the process of instruction, reason then begins to expand. The mind is filled with the glowing and restless energies of awakening and untired existence. The heart is warm with opening life, and buoyant with fresh hope. At this period of life, the heart lives in poetry, for it is poetry itself. It gives soul-intelligence and language to everything that meets its impassioned regards. How the young mind yields all its gushing sympathies to "the thoughts that breathe, and the words that burn!" How the living strains of the poet vivify the powers of his soul, and conspire to mould and form his character! Was it not the simple ballad of "Chevy Chace" that stirred, as by the sound of a trumpet, the heart of Sir Philip Sidney, and at once wrought him into a poet and a high-minded and chivalrous warrior? Have not a few aged Christians ascribed their first decided bias towards religion to some well-remembered psalm or hymn, that maternal piety had taught them in veriest infancy?

But, on the other hand, alas! what multitudes have confessed that they were first led into the ways of flagrant folly and crime, by the influences arising from licentious and corrupting songs, learned in early life? Have not several of the songs of Ramsay

and Burns stirred up and developed into strength the latent principles of corruption in many a youthful heart?

Moreover, is there not an unsuspecting readiness in the young expanding mind to yield itself to every impulse, without inquiring whether its tendency be to evil or to good? And, when its sympathies have been powerfully awakened by the magic lays of some skilful master of the lyre, and swayed by the pleasing emotion thus called forth, does it not follow the guidance of the Syren strains, regardless of the hidden rocks on which it is about to be dashed? How susceptible is it of receiving deep impressions from the glowing and impassioned verse! How the instinctive beatings of the opening heart, and the fervid aspirations of the awakening mind, respond with instantaneous and thrilling sympathy to the power and skill of genius.

Thus has poetry often proved itself to be a Circean cup—a cup of demons! It has not been consecrated to the Lord. It is often as the wild vine, which bears only the semblance of the true. The fruits of the wild vine have, indeed, grape-like form, but they are possessed of a sickly and poisonous sweetness. “In the corn-field of poetry, there may be many tares; and these may be intricately tangled with the wheat, so that they may not be separable. But we should at least learn to distinguish tare from wheat. But remember that all that is apparently useless, is not to be treated as weeds in the poetic domain. The wreath of roses has its own worth no less than a sheaf of corn. The daisy yields service no less than the stately and fruitful palm.”

Proper expression, it may be remarked; will make even what is disagreeable afford pleasure to the imagination. If the object be beautiful, the gratification will necessarily be much enhanced. Milton’s description of hell is as perfect as is his description of paradise; but the brimstone and sulphur in the one are not so refreshing to the imagination as the beds of flowers and the wilderness of sweets in the other. In painting, it is pleasant to look on the picture of any face where the resemblance is hit; but the pleasure is increased, if it be the picture of a face that is beautiful; and the pleasure will still be greater, if the beauty be

softened with an air of sadness or sorrow. Descriptive passages in history, or poetry, or fiction, which are fitted to produce hope, joy, admiration, love, fill with delight. But even those passages which are apt to originate terror or dejection, produce the same kind of emotion. How is this? It seems to arise from the fact that the observer feels that he is not in any danger of the evils which the description suggests. Those objects are terrible, but harmless. And when innoxious, the more terrible they are, the greater the pleasure is, which the contemplation of them excites. Thus a precipice at a distance, or a dead monster, is contemplated with pleasure. And the description of torments, wounds, deaths, awakens pleasurable emotion. How? Not from the grief it produces, but from secret comparison that is made between the reader and the person who suffers. The actual sight of them would effectually prevent any pleasure whatever. And Why? Because the sympathy and the thought would be too much engaged.

The narrative of the historian who is able to draw up his armies and fight his battles in proper expression—to portray the divisions, cabals, and jealousies of great men—to unfold his subject, and the several actions and events connected with it by degrees, and to make it break in upon the mind of the reader insensibly, ministers pleasure to the imagination. In this respect Livy is admirable. Even in treatises on minerals, plants, and meteors—on geology and astronomy, the imagination finds gratification. By such works as the “Footprints of the Creator,” and “The Architecture of the Heavens,” how richly is it fed, and how greatly is it invigorated!

And when the imagination rises from earth and surveys the several planets that lie within its neighbourhood—when it rests on worlds, hanging one above another—on the fixed stars as so many vast oceans of flame, each attended with a different set of planets, replenishing and irradiating the unfathomable depths of æther, what exhilaration and strength it acquires!

The man who is fit to be a poet, must not only have imagination, but he must be careful in forming it. He must have a just

and high relish for the works of nature, and be thoroughly conversant with the scenes of rural life. If he would go beyond pastoral poetry, he ought to acquaint himself with the pomp and magnificence of courts. He should be well versed in all that is noble in the productions of art—the first works of artists in statuary, painting, and architecture, who are in their present glory, or who flourished in former ages. He must not draw his metaphors and figures from one source. Men of learning are apt to draw them from the sources of their erudition. Men of business, or of particular trades, are apt to select them from their respective departments.

In order to expand and enrich the imagination, there must be careful and frequent meditation on the most perfect poetical works. Among this class, the sacred poets claim the first and principal attention; and of these works, the Apocalypse of John is the chief in the highest order of poetical effort. Thus he writes: "I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Thus, too, Daniel, in the seventh chapter of his book: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him and

ten thousand times ten thousand stood before him : the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake : I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away : yet their lives were prolonged for a season and time. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Isaiah, in the fortieth chapter of his book : " Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance ? Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him ? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and showed to him the way of understanding ? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance : behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt-offering. All nations before him are as nothing ; and they are counted to him less than nothing and vanity.

" To whom then will ye liken God ? or what likeness will ye compare unto him ? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no oblation chooseth a tree that will not rot : he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known ? have ye not heard ? hath it not been told you from the beginning ? have ye not understood from the foundations of the earth ? It is he that sitteth upon the circle of the

earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in. That bringeth the princes to nothing: he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

“Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.”

David, in the eighteenth Psalm, thus expresses himself: “In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth. There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens also, and came down: and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind. He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies. At the brightness that was before him his thick clouds passed; hailstones and coals of fire. The



Lord also thundered in the heavens, and the Highest gave his voice ; hailstones and coals of fire. Yea, he sent out his arrows, and scattered them ; and he shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils. He sent from above, he took me, he drew me out of many waters. He delivered me from my strong enemy, and from them which hated me ; for they were too strong for me."

With the same purpose, the 1st chapter of the Book of Ezekiel, from the 4th verse to the 28th ; the 37th, 38th, 39th 40th, and 41st chapters of the Book of Job, might be cited. There are also *sentences* which partake of this character ; as " God is light ;" " God is love ;" " God is a spirit ;" " And he said unto me, Son of man, can these bones live ? And I answered, O Lord God, thou knowest ;" " And God said, Let there be light ; and there was light."

In regard to the beautiful, these, among many that might be given, may suffice : " My beloved spake, and said unto me, Rise up ; my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone ; the flowers appear on the earth ; the time of the singing of birds is come, and the voice of the turtle is heard in our land ; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." " Behold the fowls of the air ; for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? Which of you by taking thought can add one cubit unto his stature ? And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : and yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?"

For the same purpose we refer to the whole of Christ's Ser-



mon on the Mount; to the parables of the Sower and the Prodigal Son; the 4th chapter of Proverbs, and chapter xxxi. 10-31; and the 103d Psalm.

Very many instances of true grandeur might be taken from "Paradise Lost." Let one part of the Morning Hymn of the first Pair in innocence suffice:—

"These are Thy glorious works, Parent of good!  
Almighty! Thine this universal frame,  
Thus wondrous fair: Thyself how wondrous then,  
Unspeakable! who sitt'st above these heavens,  
To us invisible, or dimly seen  
In these Thy lowest works; yet these declare  
Thy goodness beyond thought, and power divine.  
Speak, ye who best can tell, ye sons of light,  
Angels: for ye behold Him, and with songs  
And choral symphonies, day without night,  
Circle His throne rejoicing; ye in heaven,  
On earth join all ye creatures to extol  
Him first, Him last, Him midst, and without end.  
Fairest of stars, last in the train of night,  
If better, thou belong not to the dawn,  
Sure pledge of day, that crown'st the smiling morn  
With thy bright circlet, praise Him in thy sphere,  
While day arises, that sweet hour of prime,  
Thou sun, of this great world both eye and soul,  
Acknowledge Him thy greater, sound His praise  
In thy eternal course, both when thou climb'st,  
And when high noon hast gain'd, and when thou fall'st."

As to instances of the beautiful, take one brief citation from Thomson's "Spring:"—

"Behold, yon breathing prospect bids the muse  
Throw all her beauty forth. But who can paint  
Like nature? Can imagination boast,  
Amid its gay creation, hues like hers?  
Or can it mix them with that matchless skill,  
And lose them in each other, as appears  
In every bud that blows? If fancy, then,  
Unequal fails beneath the pleasing task,  
Ah, what shall language do? ah, where find words  
Tinged with so many colours; and whose power,  
To life approaching, may perfume my lays  
With that fine oil, those aromatic gales,

That inexhaustive flow continual round?

. . . . .

Oh come ! And while the rosy-footed May  
Steals blushing on, together let us tread  
The morning dew, and gather in their prime  
Fresh-blooming flowers, to grace thy braided hair,  
And thy loved bosom that improves their sweets.

See ! where the winding vale its lavish stores,  
Irriguous, spreads. See, how the lily drinks  
The latent rill, scarce oozing through the grass,  
Of growth luxuriant ; or the humid bank,  
In fair profusion, decks."

. . . . .

Among uninspired writers, Milton is the greatest. He is not, indeed, so universal in his genius as Shakespeare ; but what he wants in this respect is compensated by greater force, and more equal and complete finish. Well might Wordsworth say of him,—

“ His soul was like a star, and dwelt apart ;  
Who can unfold the glories of his song ? ”

If Milton be brought into comparison even with Homer, he will, if a just estimate be formed, be found to excel the Grecian bard. The heroes of Homer, in strength, in stature, in eloquence, and in arms, sink into insignificance beside the peers of Pandemonium. Achilles is no match for Beelzebub, nor Ajax for Belial. Agamemnon dwindles into a shadow's shade beside the mighty monarch of hell. Homer's heroes are mere fighting masses of matter, with little about them to attract admiration, except their determined self-reliance, and their defiance of death. But Milton's devils are mighty forms. Their materialism is shaded off and sublimed into a spiritual structure. The boldness of their bearing, in opposition to Omnipotence, clothes them with a garb of grandeur.

Milton's Satan is the vastest and most terrible creature of the imagination.

“ Thus Satan, talking to his nearest mate,  
With head uplift above the wave, and eyes  
That sparkling blazed ; his other parts besides  
Prone on the flood, extended long and large,

Lay floating many a rood ; in bulk as huge,  
As whom the fables name of monstrous size,  
Titanian, or Earth-born, that warr'd on Jove,  
Briareus, or Typhon, whom the den  
By ancient Tarsus held : or that sea-beast  
Leviathan, which God of all His works  
Created hugest that swim the ocean's stream :  
Him, haply, slumbering on the Norway foam,  
The pilot of some small night-founder'd skiff,  
Deeming some island, oft, as seamen tell,  
With fixed anchor in his scaly rind,  
Moors by his side under the lee, while night  
Invests the sea, and wished morn delays ;  
So stretch'd out huge in length the arch-fiend lay  
Chain'd on the burning lake : nor ever thence  
Had risen, or heaved his head ; but that the will  
And high permission of all-ruling Heaven  
Left him at large to his own dark designs ;  
That with reiterated crimes he might  
Heap on himself damnation, while he sought  
Evil to others ; and, enraged, might see  
How all his malice served but to bring forth  
Infinite goodness, grace, and mercy, shown  
On man by him seduced ; but on himself  
Treble confusion, wrath, and vengeance, pour'd.  
Forthwith upright he rears from off the pool  
His mighty stature ; on each hand the flames,  
Driven backward, slope their pointing spires, and, roll'd  
In billows, leave in midst a horrid vale.  
Then with expanded wings he steers his flight  
Aloft, incumbent on the dusky air,  
That felt unusual weight ; till on dry land  
He lights, if it were land that ever burn'd  
With solid, as the lake with liquid, fire ;  
And such appear'd in hue, as when the force  
Of subterranean wind transports a hill  
Torn from Pelorus, or the shatter'd side  
Of thundering *Ætna*, whose combustible  
And fuel'd entrails, thence conceiving fire,  
Sublimed with mineral fury, aid the winds,  
And leave a singed bottom all involved  
With stench and smoke : such resting found the sole  
Of unblest'd feet. Him follow'd his next mate :  
Both glorying to have 'scaped the Stygian flood  
As gods, and by their own recover'd strength,  
Not by the sufferance of supernal Power."

The kindred creations of other poets come far short of this.

The Lucifer of Byron's Cain is an argumentative fiend, not a majestic and fire-armed archangel; and inferior to Milton's inferior fiends—to Beelzebub in wily wisdom—to Moloch in fierceness—to Belial in winning eloquence—to Mammon in worldly craft—more beautiful than terrible, he is more to be pitied than feared.

The Mephistopheles of Goethe is only a sneering, crafty, low-thoughted sceptic. The Lucifer of Festus is indeed a higher creation than that of either Byron or Goethe. He has more power, more grandeur, more nobility of thought and eloquence of speech. But still he is greatly inferior to the Satan of Milton. It has been alleged that the "Grizzly Terror" in the "Devil's Dream" of Thomas Aird approximates Milton's Satan. His aspect is "like the hurrying storm, as he winged his way over the darkened earth and the Syrian wilderness. His eyes are filled with the shadows of care and sorrow. His brow gleamed like a mineral hill, where gold grows riper; and from his head the clouds streamed like a tempest of hair."

Compared with these productions of human genius, what are the noblest material monuments of art? How shortlived their immortality? Are not the works of the age of Pericles lying at the foot of the Acropolis in indiscriminate ruin? Does not the ploughshare turn up the marble which the hand of Phidias had fashioned into beauty? Has not the Mussulman folded his flocks beneath the falling columns of Minerva?

In Dr Hetherington's lecture on the Moral Influence of Modern Poetical Literature delivered in Exeter Hall to the Young Men's Christian Association, there occur not a few useful remarks on this topic in its general bearings.

*The cultivation of purity will aid in the improvement of the imagination.* Whatever possesses the heart affects the imagination, and imparts a character and colouring to all its workings. Take the man of traffic. He has committed a valuable cargo to the inconstant ocean. He follows it in his thoughts, and, according as his hopes or his fears prevail, he is haunted with storms,

and rocks, and shipwrecks ; or, he makes a speedy and lucrative voyage, and before the vessel has lost sight of land he has disposed of the profit she is to bring at her return. Thus, too, it is with the man who has divine hope. At times he is transported to the regions of the blessed. Thence he looks down with pity upon the wickedness of men, and the pageantry of life. Anon he converses with celestial spirits about the kingdom of God and its immunities and glories, which he now sees only by a faint light, but expects hereafter to behold with a steadier and brighter ray.

The character of the imagination must be affected by the objects with which it is conversant. If the objects be mean and low and impure, then it will be insensible to those noble sentiments, and blind to those enlarged views which elevate and refine the soul. But if it be engaged by objects that are beautiful and grand, whether in the scenery of the material world, or in the events of Providence, or in the manifestation of character, this contributes to awaken harmonious emotions in the heart, and to ennoble and dignify. The great and good in conduct excite the sentiment of approbation, and kindle a desire to emulate what is thus admired. The growth and prevalence of the viler and fiercer passions of our nature must perturb and pollute the imagination. Fraud, dissoluteness, intemperance, and vulgar and immoral companionship must enervate and imbrute it. To live in accordance with the divine law, to meet the claims of our moral destiny, and to act so as to deserve and receive the approval of an enlightened and righteous conscience, tend to invigorate and elevate the mental power, and to refine and strengthen the moral sensibilities ; and in proportion as this is done, the imagination must acquire more energy and opulence, and its creations will be better fitted to improve and ennoble.

What a vast amount of power did personal purity impart to Milton, and Cowper, and Pollok ! They were not distracted by an oppressive sense of guilty deeds, or encumbered with the impurities which flow from the vicious gratification of the lower appetites and viler tendencies of our nature.

It is true, that, among the devotees of the Muses, we find some very immoral men, who have written some one piece on the subject of religion, and not unfrequently with great power and amazing sanctity. Pope was assuredly no saint, yet he bequeathed to us a poem on man, which, though a plagiarism from Bolingbroke's "Essay on Man," and though not without fault in its moral lessons, is, nevertheless, marked by peculiar purity. Steel was the manager of a theatre, and a careless liver, yet he wrote the "Christian Hero." Waller was a political and moral profligate, yet he has left a poem of no mean excellence on "Divine Love." Prior, some of whose pieces are licentious, has dedicated all the force of his opulent mind to the production of his "Solomon"—one of the noblest poems that adorn English literature. Cowley, in the midst of all his metaphysical obscurities, had courage, in that abandoned age, to write his "Davideis." Still, these, and such instances as these, may be regarded as incidental, and exceptional phenomena in the domain of mind. Personal purity cannot fail to give power and majesty to the imagination.

Besides, it is only a people elevated in moral sentiment that can appreciate the purity which emanates from a refined and lofty imagination. Why was it that "Paradise Lost" was so little favoured at its first appearance? Was it not, in a great measure, because of the pervasive laxity of the age? How could its majesty, and beauty, and power, and taintless purity be felt and appreciated at a period when the Court was a pool of pollution,—when the Church owned no head higher than the second Charles,—and when Puritanism was persecuted and laughed to scorn "as the latest and most contemptible form of fanaticism?" In order to reach the highest measure of power of imagination, and to enjoy the most enlarged and elevating gratification arising from its exercise, vice and folly must be shunned, and virtue must be cultivated and maintained. There should be no diversion or recreation resorted to at the expense of virtue.

*The incitement to exertion which springs from the pleasure that the imagination yields, contributes to the increase of its power. What contributes to please the imagination must excite it to ex-*

ertion, and this excitation must give it expansion and strength. Agreeable impressions may arise in the first instance from such objects as come under observation; and then, when these objects are removed out of sight, they are either recalled by the memory or formed into agreeable visions of things that are either absent or fictitious.

The pleasure which the imagination may receive in this manner cannot fail to develop and augment its power, and strengthen its habit of action. Its gratifications are not so gross as those of sense; and, though not so refined as those of the understanding, inasmuch as these proceed from some new measure of knowledge or improvement realised; yet, they are as stimulating as those of the intellect, and more obvious and easily acquired. Will not a beautiful landscape delight the soul as much as a demonstration? Will not a description in Homer or Shakespeare charm as many as a chapter in Aristotle or a book in Euclid?

How imperceptibly, but fleetly, does the scene in nature as the eye beholds it, enter the soul! How small is the effort of thought required, when the imagination reproduces the scene in its various aspects, or in new and pleasing combinations which it may have formed! The gratification of the imagination is highly conducive to health, and much more so than that of the understanding, because there is not such a violent exertion of the brain. The delightful scene presented in nature, in painting, in fiction, and in poetry, may often prove medicinal and restorative to man, both physically and mentally, when nothing else would. It is fitted to quicken the animal spirits, to dissipate grief and melancholy, and to stimulate the mental powers without exacting much labour from them.

The man who has a refined imagination, multiplies greatly his satisfaction. He can converse with a picture, and find an agreeable companion in a statue. He meets with a secret refreshment in a description, and often feels greater delight in the prospect of fields and meadows than the possessors of them may enjoy. Statuary, painting, music, and description yield pleasure. How is

this ? It seems to arise from the action of the mind which compares the ideas emanating from the original objects with the ideas we receive from the statue, picture, sound, and description. But how it does arise, we may not be able to explain, yet it is this gratification that gives a relish for these works of art. It proceeds from the affinity of ideas. It encourages in the search after truth. It aids by comparison in observing the congruity or disagreement that appears among the several works of nature ; while those of art receive enhanced advantage from the close resemblance that they bear to those that are natural. The resemblance originates agreeable emotions ; and what adds to the pleasure is, that the pattern is perfect. Resemblance in some of the works of nature to those of art, as in the accidental landscapes that are to be found in the veins of marble, and in the curious fret-works of rocks and grottoes, interests and even gratifies, not so much from the affinities indicated, as from the unexpectedness of the combination and the singular traces of apparent design.

It cannot be doubted that the works of nature are better fitted to excite and strengthen the imagination than those of art. The latter may at times appear as beautiful, and may deeply interest ; but they want the vastness,—the immensity of the works of nature, which yields so much gratification. There is something more noble and masterly in the rough, careless strokes in nature, than in the nice touches and embellishments of art. The beauties, for example, of the most stately garden, lie in a very narrow compass. The imagination immediately and speedily runs over them, and requires something else to gratify it. In our present plantations and gardens, we deviate from nature as far as possible. There are obvious devices in all the arrangements of the ground occupied. Trees rise in cones, globes, and labyrinths. The marks of the scissors are upon every plant and bush. Does not an orchard in flower look infinitely more delightful than all the intricacies of the most finished parterre ?

What is good yields gratification. Why so ? Because it fully replenishes the imagination. The Author of our being—the Father of our spirits—is alone the adequate and proper



happiness of the human soul; and He has made it so that it has no relish for what is naturally unlimited. To what is new He has attached pleasure. It encourages in the pursuit after knowledge. It stimulates to search into the wonders of creation. It becomes at once a reward of and a motive to labour. To each of the objects by which man is surrounded, God has given the power of raising an agreeable idea in the imagination. It is thus scarcely possible that men can behold the works of God with coldness and indifference, or survey them without secret satisfaction. The distinction of light and shade invests these works with varied and ever-varying and agreeable ornament. Thus the heavens and the earth are clothed with suggestive and enchanting glories, which really contribute to gratify and enliven the imagination.

The imagination is not only a mental, but also a *moral power*; and thus it is capable of receiving, and it needs, another and higher improvement than what relates to it in its mental character. *It requires spiritual rectification.*

The rectification of the imagination is a matter of infinite importance, as it bears on the happiness and well-being of immortal man. There is moral bias in the human soul. This must necessarily affect and impart a distinctive colouring to all the operations of all its powers; and, consequently, give shape and hue to all the creations of the imagination. If the bias be good, then to the extent that it is so, the imagination will act in this spirit, and originate results of this description. The action will in itself be salutary; and the effects will be refining, invigorating, elevating, joyful. If the bias be evil, to the extent that it is so, it will vitiate and taint all the powers of the mind; and, consequently, will give its own peculiar tinge to all the efforts which the imagination makes, and to all the pictorial combinations which it forms. In this moral condition, every imagination of the heart is evil, and that continually. The evil bias lies there as a poison; and infects and injures whatever it touches. Every creation—every figment which springs from the action of the evil imagination must bear the original taint. The fatal virus pervades the

whole. There is the entire absence of fervid love to God, and of spiritual excellence and spiritual enjoyments. Even when the unrectified imagination is engaged with objects grand and imposing, it is still in a light and frivolous manner—as matters of speculation and amusement. There is no serious, salutary, refining impression. The sun and stars may be seen reflected in a play of shivered, distorted, and fantastic lights; but there is no order, no symmetry, no distinct and profitable result. At times the creative power repaces the same track. A single object may, from frequent revolvment, for a time fascinate and enchain. It may often repeat its creations. It may be held by a singular and powerful spell. It is drawn by the magnetic influence of evil. And yet it is fitful in its action. Calculation is baffled to foretell its plan of operation next instant.

Now this evil bias should be repressed in its workings. It ought not to be cherished. The means of its invigoration and development should be withheld. If we would lessen the bulk and force of the river, we must cut off the springs, and rivulets, and streams which feed and swell it. From this evil bias, foolish imaginations constantly break forth. How multiform are the combinations which the imagination almost unintermittingly originates! How diversified and countless the pictures, the images it constructs and paints! How much that is frivolous, vain, wicked, and corrupting! How much of iniquitous device, malign purpose, concupiscence, rancour, revenge, make up the material out of which they are fabricated! How strikingly the burning Ezekiel describes, in the eighth chapter of his prophecy, the products of the creative evil power! The scene is in the temple in Jerusalem, and the various impious feelings of the worshippers are delineated with singularly graphic strength. There is set forth the manifestation of the Divine glory—the image of jealousy—the chamber full of pictures of all forms of vile beasts—the chamber occupied with idolatrous worshippers, eager and vigilant—the image of women weeping for Tammuz, shedding their idolatrous tears—the picture of the sun—worshippers turning away from Jehovah, and prostrating them-

selves before a mere creature in deepest ignominy. "Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry. He said furthermore unto me, Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here, that I should go far off from my sanctuary? But turn thee yet again, and thou shalt see greater abominations. And he brought me to the door of the court; and, when I looked, behold a hole in the wall. Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and, behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah, the son of Shaphan, with every man his censer in his hand: and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house, which was toward the north; and, behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house; and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

The products of the imagination embrace every shape and measure of evil, every gradation of impiety, folly, pollution,

wickedness. The creative power in man is "like a deserted mansion in a wilderness, whose higher apartments are occupied with disgusting insects, while the lower are the haunts of savage beasts, and the lowest of all, the retreats of serpents, and loathsome and venomous reptiles of every form and size."

The imperative and onerous work, then, to which we are called, is to get the creative power so rectified that its combinations and images may be without moral taint, and contribute to our true and loftiest enjoyment. Lofty imaginations must be cast down. The man of nature has indeed a spirit, but it is carnalised. The studies of his intellect, the flights of his imagination, and the impulses of his heart are regulated by motives that lie on this side the tomb. His spirit is the servant of his flesh. The man of nature differs from perishing animals chiefly in this, that, for secular purposes and pleasures, he commands the service of the spiritual agent within him. There is not a beast in the field, however, but may trust his nature. It will lead him to the highest good of which it is susceptible. But man cannot so trust his nature; for all its promptings lead, not to good and true enjoyment, but to evil, folly, and woe.

What are the powers by which the *rectification* of the imagination is to be effected? *Truth, the sacred Spirit, Jesus Christ, the crucified and perfected.* Truth is made to assimilate all that is congenial to itself. This is the eternal law. "Every one that is of the truth heareth my voice." Truth is the instrument of power and life. Whatever lives absorbs into itself all that is congenial. The leaf that trembles in the wind imbibes the light of heaven to make its colour, and the sap of the parent stem, and innumerable influences from heaven, earth, and air, conspire to make up its substance, its form, and beauty. Thus truth, moral truth, especially revealed truth, lodged in the human soul, cherished, entertained, revolved, tends to assimilate the whole powers of the inner man to itself. When heaven's truth dwells in the mind, it transforms and refines.

It does so, however, only as an instrumentality. The *sacred Spirit* is the efficient regenerator. He quickens the soul of man,

and through it quickens the human frame. The soul is not thenceforth subjected to the flesh ; but the flesh becomes the instrument of the spirit. Thus a direct communion is established between the will of the Supreme Spirit and the material part of man. This is redemption achieved. This is the new life. This is human nature restored. This is man walking in light. Thus he comes to know God. He feels that greater and higher there is none, and that the only way to behold more glory, is to draw nearer to the Supreme Spirit. When this process of rectification is finished, then the human soul shall be fully furnished for taking its place in the realms of light and bliss and glory, and for commingling with the sinless hosts of unfallen seraphs and redeemed and sanctified men.

The medium of redemption and renovation is *Christ crucified and perfected*. God, absolutely holy, can meet the human transgressor only over the blood of a perfect atonement. The cross is the means of reconciliation. True faith in the crucified Nazarene and enthroned Redeemer gives life, pardon, purity, and peace. Christ is the centre of the spiritual and redeemed world. Regenerated men are the subordinate orbs that, in borrowed and ever-growing light, revolve round Him, and draw nearer to Him as their Sun. They have come within the sphere of His attractive power, and they move upwards ; and, in their new course, as that new power directs, and shall do so for ever. The eclipse in death does not depress and retard ; for when it passes, they shine with greater splendour. The life of each one on earth is a growing light, and improves all on whom it shines with its heavenliness. In each there is a distinct resemblance to God. He mounts heavenward in all his movements, and harmoniously pours forth from all his faculties the praise of the Eternal. In him does God rejoice. He is "a temple, not made with hands," not reared by human art, not composed of unconscious materials, but created by the Divine Spirit through revealed truth. In this living temple God displays somewhat of His own glory, His truth, purity, tenderness, forgiveness. Man's very body shares in the elevation. "Your body is the temple of the Holy Ghost,

and pure in the manifestation of Jehovah made in the sickless, unblasted, and unfading realms of uprightness ; in the presence, and under the full shining, of the unspeakable glory of Immanuel ; and in the association, employments, and delights of shining cherubs and redeemed men, it shall grow and revel unsinningly in its ceaseless creations. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive what God hath laid up for them that love him ; but he hath revealed them unto us by his Spirit." There the purified shall share "an exceeding and eternal weight of glory." "And there shall be no more curse ; but the throne of God, and the Lamb shall be in it ; and his servants shall serve him. And they shall see his face. And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light ; and they shall reign for ever and ever." Bossuet has said,—"Lord, I know not if Thou art satisfied with me ; I acknowledge that there are many reasons why Thou shouldest not be so ; but, to Thy glory, I must confess that I am satisfied with Thee, and perfectly satisfied. To Thee it does not matter whether I be so or not. But, after all, it is the highest tribute that I can pay to Thee, to say that Thou art my God, since nothing less than God could satisfy me."

John Foster, in an Address to the Deity, thus invokes:—"Give me all that is necessary to make me, in the greatest practicable degree, happy and useful. I feel myself so remote from Thee, thou Grand Centre, and so torpid ! It is as if those qualities were extinct in my soul which could make it susceptible of Thy divine attraction. But oh ! Thine energy can reach me even here. Attract me, Thou Great Being, within the sphere of Thy glorious light ; attract me within the view of Thy throne ; attract me into the full emanation of Thy mercies ; attract me within the sphere of Thy sacred Spirit's most potent influence."

"Oh, what is it to be dead ! what is it to shoot into the expansion, and kindle into the ardours of eternity ! what is it to associate with resplendent angels !"

## CHAPTER VI.

### ON HABIT : AND GOOD AND BAD HABITS.

**Habit as a dress.** Different Ecclesiastical Orders. **Habit as applied to mind.** Disposition of the Will : its power. Habit pertains not to inanimate creatures. Early habits of the mind, once established, have great power. Bad, frivolous, vicious habits. Devotedness to games of chance. Undue use of stimulants : evils of intemperance. Improper and demoralising amusements and recreations : examples and opinions concerning them. Good habits. A fixed plan of action : right principles : economy : punctuality : deference : recognition of God : humble application to Him for daily needs. Nature of the exercise : inducements to it. Examples of eminent men. Acceptance of the Bible as the word of God : its divine authority. Opinions of different authors : miracles : prophecies : internal evidence : absolute authority. Daily reading of the Word : in retirement, with humility of spirit. Vigilant use of secular, and careful observance, of sacred time. Early rising : practice and precepts of great men. The sacred rest : its moral, universal, perpetual character : its relaxation from labour : its social worship. Entireness of the Sabbath rest : keep it holy : its beneficial tendencies. Narrative of Sabbath-breakers and their end : a warning. Active beneficence : its manifold directions : opinions and examples. Faithful review of conduct at set times. Anticipation of Man's final trial and final destiny. Frequent review of the past. Anticipation of personal appearance before the Righteous Judge.

Habit is at times used to denote a dress with which a person is covered. This varies in kind, quality, and form according to the requisitions of climate, position, and office, or according to wealth, taste, and usage. It is also taken to signify the uniform attire, or peculiar costume, which certain religious orders assume. Thus there is the habit of St. Benedict, of St. Augustine, of St. Dominic, &c. When a person enters one of these orders, he is said to take the habit ; when he leaves it, he is said to quit the habit. The order of St. Benedict, having been established in a rural and retired scene, took the habit of the common dress of the peasants of the district at the time, which consisted chiefly of

sheep-skins. The orders established in the cities, as that of St. Dominic, took the habit which was usually worn by the ecclesiastics of the place and age. Different orders have thus distinct and permanent habit. The habit of ecclesiastics who belong to no order is subject to change, and more or less varies among different religious sects, and is more or less modified by the taste of the age. Not a few Christian teachers repudiate ecclesiastical costumes and designations. These, as they obtain among Protestants, are held to be of Popish origin, and regarded as paltry symbols of a lurking desire of sacerdotal supremacy and outward show. "The Right Reverend in God," "His Holiness the Pope," and kindred pretentious, if not impious, titles, strangely assume what belongs to Him whose name alone "is holy and reverend;" and are wholly foreign to the simplicity which appeared in the ministry of Christ, and in that of the first teachers of the Christian faith.

But Habit is also applied to the mind, and means the particular course in which a man's thoughts, and feelings, and employments run. It is the garb of the soul. It is the channel in which the waters of his spiritual nature flow. Habit is not a natural but an acquired power; and thus it differs from instinct, which is natural and unimprovable.

It has been alleged that both instinct and habit are without intention, and, consequently, are mechanical. In regard to habit, however, it is apprehended that this must be taken with some limitation. For, though in the acts which proceed from an aptitude either of mind or body, acquired and established by frequent repetition, there may not be a present and vivid impression of every impulse of the will, arising from the facility with which they are performed; yet all the acts of the intelligent agent must originate in such impulses. Habit, then, so far at least as it relates to a principle of action, must mean not merely the facility of doing a thing by having done it frequently, but also the impulse of the will to do the action. True, habit, if we make no resistance to it, will bear us on in the course in which it prompts us to go, just as the stream will carry along with it the swimmer



who makes no effort to oppose it. But still, if there were no will, there would be no action. If the mainspring of a watch lose its power to act, the watch stops its movements.

When habit accords completely with the evil bias in the heart, it is most easily formed and established; but when it opposes and represses that bias, it is commenced and confirmed with no small difficulty, and with much tardiness; because violence is done to the natural evil bias. The irksomeness and pain, however, which may thus attend the formation of a good habit, may be alleviated and removed by unbroken regularity in the cultivation of it. If it relate to a daily duty, then, if it should be observed every day, as the time for doing it returns, it will soon become agreeable and pleasant. This periodical performance of it will abate the uneasiness originally felt, and contribute to make it at length a source of enjoyment.

*The disposition of the will leads a man to pursue one course rather than another.* When he frequently gratifies this disposition, it gathers strength, and becomes the habit of his moral nature and of his life. Whatever may be the measure of intellectual power, the disposition that predominates controls that power; and however great, versatile, and brilliant it may be, it will subserve this disposition. The avaricious man, whatever may be his mental power, continues to love his money amid all changes that may pass over him. He boasts of it in health, he dotes on it in sickness, and his heart cleaves to it in the hour of death, though he knows it can never be of any use to him. Hazael had powers of mind sufficient to enable him to use his authority to the benefit or the injury of the people. It was his disposition that led him to the acts of barbarity which the prophet predicted. It is this moral bias or habit, then, that leads men, placed in the same outward circumstances, to cherish toward the same object very different and opposite emotions. Thus some benevolent enterprise greatly succeeds. Multitudes are materially and spiritually benefited. The fact is stated to a man like Howard, or Wilberforce, or Buxton, and he is greatly rejoiced. It is affirmed to another like David Hume, or Voltaire, or Diderot, and

he feels hatred and expresses scorn. When the prevailing disposition has been continuedly indicated, observers can calculate the course that, in given circumstances, the individual will pursue. The believer in the gospel of Jesus Christ, if he acted with discernment and discretion, would not apply to such a man as the infidel Paine for money to send the Bible to the destitute; because he would feel assured that the habit of the man would instigate him to repel the solicitation, or, if not that, to acknowledge it sparingly and grudgingly, with active disbelief and burning execration.

Physiological inquirers have much perplexed themselves as to what is the physical cause which makes the repetition of an act the means of rendering the performance of that act easy. Though there no doubt is a reason for it, yet it may not have hitherto been very clearly ascertained, or very distinctly unfolded.

On this point, it may be remarked, that *habit does not belong to inanimate creatures*. The earth does not grow in fertility by the frequent production of crops. It has, indeed, been said that trees growing in an unkindly soil and ungenial climate, sometimes acquire qualities by which they can bear the inclemencies connected with their position with less detriment. And this, no doubt, somewhat resembles the power of habit. But then, whatever may be the fact with regard to vegetable life, in respect to inanimate creatures, there is nothing analogous to it. The clock does not go better by the continued repetition of its movements. It has been alleged that there are states of feeling in which the mind is involved, in consequence of the specific organisation of the body, and the existing states of specific organs. If by exercise, a certain group of organs can be brought repeatedly into consentient action, and kept to it, so that a consentaneous nutrition of them shall follow, and they be thus bound together organically, then a condition in this group of organs is thus established that will, in certain circumstances, be subject to a state of tension in which it will demand a specific action, and will give uneasiness until that tension is relieved by the consummation of that action. This is the result of exercise. And this group of organs will not

be different in a physical sense from what they would have been, had their consensual nutrition taken place in the course of nature. If anything is presented to the senses which organically contributed to commence this condition, the organism will tend, perhaps, with insatiable or invincible force, to complete its act. If a man has long been accustomed to take alcoholic liquors, he will often find himself in a state of uneasiness. Association may inform him that it is such a beverage that he wants, if he sees, or even thinks of, anything that readily suggests it to him. The thought quickens his desire, and he comes to long for it. The muscles and nerves of the palate or stomach are, in consequence of long-continued exercise, disposed decidedly to consentient action. They, periodically at least, and it may be, in certain instances, almost continuously, assume a state of tension, and anticipate gratification. They give no rest till they find it, and thus the unhappy victim is under the stern control of this acquired disposition and consentient action. He is their hapless vassal. So it is in many similar cases, as in the use of opium, and of tobacco, in any of the forms in which they occur. This may serve, perhaps, somewhat to disclose the physical process in the formation of habits, so far as they are purely physical. But there are only few, if any, habits that are not in some measure connected with mind. And such an explanation goes a very little way indeed to indicate and unfold the spiritual process by which moral habits, or the moral part of habits which may be held to be chiefly physical, are originated. It does not reveal satisfactorily the mechanism, and the operations through it by which the moral bias, in consequence of repeated exercise, rises into fixed and abiding habit; and it seems to materialise intellect, and to weaken, if not subvert, personal responsibility to the Supreme Lawgiver.

It ought not to be overlooked, that habits are formed in very early life. In address, motion, look, gestures, attitudes, and pronunciation, children are apt to learn the habits of those with whom they are associated, and thus acquire them by an undesigned imitation. If any of these habits are improper or unbecoming, it will be found difficult to relinquish them in after life,

when it may be seen and felt to be necessary to do so. In the education of the young, therefore, the utmost care should be taken to prevent the formation of such habits. The man who has been brought up in a humble rank of life, and who has come to realise wealth, will rarely acquire the high bearing, and dignified and fascinating ease of the man who has always enjoyed the advantages that exalted social position and opulence command. The error, the folly, in such circumstances, is to attempt to emulate the usages and refinements of the privileged order.

Be it, moreover, considered, that a habit once established has great power, whether it be good or bad. In the process of origination it is feeble; but, as it is cherished, it gathers strength. The threads which compose the ship's cable are individually and separately weak and easily broken; but when combined together, their strength is such as to hold the largest ship, even when tossed by tempest and billow. Habits become a part of a man's self. They constitute his character. They become the constituent elements of his complete nature. He is, in short, as it has been said, "a bundle of habits." How great the power of habit! The aged prisoner of the Bastille, when released, entreated that he might again be allowed to return to his dungeon of confinement and gloom. The habits which he had acquired in it were so strong that his nature recoiled at the attempt to break them off. In the East, the people have scarcely any higher idea of life than the observance of their customs. Hence the abolition of a tax which supersedes the customs which were observed in collecting it, is reckoned as great a nuisance as the imposition of a new one.

Much care, then, ought to be exercised in regard to the habits formed in early life. Every person in this stage of existence forms habits of one kind or another. Of how great importance is it that correct habits be acquired! Habits are the forms which the mind assumes, and in which it acts. They are the attire in which it appears. If we were told, when in youth, that the suit with which we were then furnished would be our clothing through the whole of life, how solicitous would we be as to its kind and quality! Habits formed at this period are apt to

abide. They settle down into permanence. How much do the happiness and usefulness of the young depend upon the character of the habits that are formed by them !

*Bad Habits.* What are some of these habits ? What are some of the kinds and parts of moral attire which are unsuitable and useless for man to wear ?

There are habits that are *frivolous*.

These, though in themselves, perhaps, unimportant, ought not to be cherished and cultivated. Not a few celebrated men have been remarkable for foibles of this description. Tycho Brahe, the astronomer, changed colour, and his legs shook under him, when he saw a fox or a hare. Dr. Johnson would never enter a room with his left foot foremost. If by mistake it did get in first, he would step back and place his right foot foremost. Julius Cæsar was almost convulsed with the sound of thunder ; and always endeavoured to get into a cell, or under-ground, to escape the dreadful noise. Peter the Great could never be persuaded to cross a bridge ; and, though he tried to master the terror, he failed to do so. Whenever he set his foot on one, he would shriek out in much distress and agony. Byron would never help any one to salt at table, nor would he be helped to any himself. Macaulay wore his hat aside ; walked with firm tread ; hummed his cogitations ; and whirled his umbrella ;—peculiarities quite harmless in themselves, but, as it is easier to imitate the singularities than the real excellencies of the truly great, not a youth almost who, when this distinguished orator and historian was in the noontide of his fame and influence, made any pretensions to high intellect and accomplished scholarship, but must wear his cap aside, chant his musings, and twirl his cane, as he moved on with resolute step. The indices of genius vary, as the manners of the deities of literary worship change. When Byron was in the zenith of his renown, every adoring aspirant from the academy, the desk, the counter, or the workshop, bared his neck, and looked fiery and preternatural ; and, in the fashion of the dreamy poets and mystic philosophers of Germany, wore bushy and lengthened tresses to grace the shoulders and shade the countenance.

There are habits that are *vicious*.

What are some of those? *Devotedness to games of chance* may be so reckoned. These are both unlawful and pernicious, not only when employed for gain, but also for amusement. Never play for lucre. Never play at all. Some allege they hate gaming, though they like the game. Not a few there are who indulge in games for amusement, who would shudder at the thought of promoting either vice or misery. But there are manifold and appalling evils connected with games of chance, even in their least exceptionable forms, and with their best limitations, which ought always to deter from them. The climax of these evils is seen in the man who has been confirmed in this vice. How is his understanding blighted, his conscience seared, his heart chilled, indurated and bereft of every kindly affection, and every generous emotion! See him an alien from home and kindred, an outcast from society, bearing on him the inburnt marks of Heaven's anathema!

But forget not that the act itself is an impiety, whether the person operates at the lottery-wheel, or rattles the dice in the box, or shuffles the cards, or tosses up a piece of money. There is a direct appeal to the Supreme Intelligence as the Governor of the world. The determination of what is sought is avowedly put out of the control of human skill and power. And to whom is the appeal made? Is it to chance? But is chance an intelligent agent? Is it not rather a nonentity? But shall it be said that the Creator has fixed certain laws in the physical world, that the doctrine of chances, founded on these laws, is a subject of calculation, and that their operation is the only thing to be seen in the combination of chances? True, there are second causes, but do they act without God? If there should be one event in which the providence of God has no concern, would not this lead to the expulsion of everything but physical laws out of the universe? The providence of God directs everything or nothing. If the former be the case, then He regulates the casting of the die; for as soon as it leaves the hands of man, it passes specially into the hands of God; and He it is that determines the

result. If it be the latter, then man plunges into the dread and fathomless profound of atheism, and wantonly throws aside all idea of the Supreme Intelligence, who presides, not only over suns and stars, but over a sparrow and its fall, a hair of the head in its growth or decay, and a leaf in the unexplored solitudes of the forest, with all its movements, its decomposition, and every atom of which it consists. Is not the providence of the Great First Cause universal? "I form the light, and create darkness; I make peace, and create evil. I, Jehovah, do all these things."

How immense and clamant are the evils which arise from games of chance! How much precious time is consumed at the card-table and the dice-board! The game of chance excites perpetual and growing interest. It fascinates; it absorbs. Hour is added to hour. Time is thus worse than lost. No benefit has accrued to body or soul, or society. And how is an account of time thus abused to be rendered?

What mental dissipation! Apart from religion altogether, the card-table or the dice-board is no scene for intellect. The men and women qualified to instruct, and, it may be, adorn the social circle, who engage in such an employ, dishonour themselves. How humiliating to observe them come down to the level of every stupid thing, male and female, that can giggle or swear over a pack of cards! The cultivated should leave it to "the coxcomb and the coquette—the sharper and the fool." Is not the atmosphere around poison at once to the intellect and the heart? What vapid and often debasing conversation! How apt the reproof the celebrated Locke administered to certain noblemen on this matter! "One day three or four of these lords having met at Lord Ashley's, when Mr. Locke was there; after some compliments, cards were brought in before scarce any conversation had passed among them. Mr. Locke looked upon them for some time, while they were at play, and, taking his pocket-book, began to write with great attention. One of the lords observing him, asked him what he was writing. 'My lord,' says he, 'I am endeavouring to profit as far as I am able in your company; for, having waited with impatience for the honour of



being in an assembly of the greatest geniuses of this age, and at last having obtained the good fortune, I thought I could not do better than write down your conversation ; and, indeed, I have set down the substance of what has been said for this hour or two.'” Mr Locke had no occasion to read much of this conversation, for these noble persons saw his ridicule of it, quitted their play, and, entering into rational conversation, spent the rest of their time together in a manner more suitable to their character. “When blockheads,” says Richard Cumberland, “rattle the dice box ; when fellows of vulgar and base minds sit up whole nights contemplating the turn of a card, their stupid occupation is in character ; but whenever a cultivated understanding stoops to the tyranny of so vile a passion, the friend to mankind sees the injury to society with that sort of aggravation as would attend the taking of his purse on the highway, if upon the seizure of the felon he was unexpectedly to discover the person of a judge.”

What infamy and ruin often follow ! Talk not of polite accomplishments and graceful civility ! Facile acquiescence may soon become choice, and choice may soon become passion. Say not, if money be at stake at all, the sum is but small,—a sixpence or a crown. But is not the principle the same ? Observe the tendency of the game with the money element in it. How it gathers animation and quickens interest ! Is it not this that carries the adventurer with accelerated step to deep and fatal stakes ? Speak not of moderate and innocent pastime ! Have there been no youths who received the rudiments of their gaming education from their circumspect friends, and became in consequence of this very acquisition the companions of vile associates, and the victims of their crimes ? Has it never been heard that an unhappy fair one, initiated in the mystery of the card-table under the parental roof, has been hurried away with the maddening fascination, till her virtue and her peace were the price of redemption for her forfeited purse ? Hint not at amusement ! What a miserable compensation for a ruined wife, or daughter, son, or brother, or sister ! With what vigilance ought parents



and friends to guard in this matter the youth from error and harm ! Under no form nor pretext whatever should our children be encouraged in it. It is wrong, sinful, and cruel to fit them for the most profligate company, and the most flagitious deeds. Recollect that persons of reputation who game for amusement encourage the spirit that leads to gaming for money, and impart a species of credit to persons without reputation, who play only to make gain. Yea, may it not be said that where the gospel reigns in its purest and greatest power, games of chance are not known ? Is not this part of the fellowship with the unfruitful works of darkness which the divinely enlightened renounce ? Is not this a portion of the vain conversation from which men are redeemed with the precious blood of Christ ?

Revolve the results of this vice. Its mischiefs are palpable, horrible, endless. Its history is written in tears and blood. It elicits the fellest passions of the human heart, and draws into the most fearful excesses of human depravity. How many tender-affectioned hearts does it break ! How many buoyant hopes does it shatter ! On the bed of death, what a grim retrospect it unfolds ! At the thought of eternity, what an overwhelming anticipation it awakens and sustains !

But must there be no recreation—no pastime ? Recreation there must be. But be it what it may, it should be innoxious in itself and in its tendencies. Why, are there not the chess-board, drawing, painting, sculpture, music, chemical, mechanical, astronomical, and optical experiments, exercise, reading, conversation ? These are only some of the many means by which the mind may be relieved ; and, when relieved, improved, and the health promoted. But even in regard to those means of recreation and enjoyment that are truly harmless in themselves and in their bearing, there may arise much mischief, if the young should devote too much time to any of them, and divert themselves from what may be, or ought to be, their principal occupation.

The love and undue use of whatever *intoxicates*, may be so regarded.

It is not on the rightness or wrongness of the abstinent prin-

ciple that we invite you to meditate. In regard to what is called the "pledge," it may at least seem to not a few to be an abnegation of proper manhood, and a laying down the power of presenting a living and continued example of moderation in the midst of influences which might lead to excess. But, whatever there may be in this, the principle may be maintained without the pledge; and the man who, either for his own personal safety or reputation, or for the benefit of others, adopts it, and faithfully acts on it, is not a man to be sneered at. In so far, at least, he evinces a benignity which demands your respect, and is a benefactor to others. Infinitely better to be on this side, whether with or without the pledge, than be a sot or the low panderer to intemperance. Experience and observation deepen the conviction, that the frequent and free use of what may inebriate, imperil the individual's mental and moral energy and physical health, and spread appalling desolation through every gradation of society. In a general view of this matter, there are surely none of us that would defend, or even extenuate drunkenness, or any measure of intemperance.

It is imperative on the young to guard against what inebriates. You should shun drunkenness, whether habitual or occasional, as you would the plague. In such a state, man, either partially or wholly, loses the use of his bodily and mental powers under the operation of alcoholic liquors, wines, opium, and other means of intoxication. The occasional excess leads to the habitual. The man who gets a relish for inebriating stimulants thinks of almost nothing else. He makes the gratification of this desire the prime object he ever seeks.

Ah! how example tends to draw the young into this vice! When parents and other relatives indulge often and freely in such stimulants, the offspring are apt to learn the practice. Countenance is given to it. Companions, too, already possessed of the relish, wile away the yet uncorrupted into the haunts where indulgence may be found. And then in this circle, the sprightliness of wit, the gaiety of sport and song, and the pungency of ridicule, are apt to fascinate and enchain. Shun all such haunts,

and all such associates. Indulge not in the regular use at periodical times of what tends to inebriate. This would engender the desire of it, and the desire thus gratified, would soon rise into fixed habit. Betake not yourselves to such an expedient for relief, in seasons of discouragement and reverse, when under bereavement and depression, or when called to onerous duties, or when under exhaustion from mental or physical effort. The relief thus obtained can only be transient, while the repeated use of the means will speedily merge into permanent habit.

Look at the evils which arise from this practice: How great and appalling in man, and worst of all in woman, under its power! When woman's strength is thus generally prostrated, then society is vitiated and shaken to the very core. In this excess, reason reels, and man is transformed into a driveller or an idiot—"whose tongue vibrates without mind, and only babbles cluttered articulations;" or, if reason is only partially lost, then the passions are on fire, and "the mind is a furnace of frenzy;" and the bodily powers, strongly stimulated, become the instruments of rage and violence, and the man himself a tiger.

To what perils are the intemperate exposed! Without self-control, man becomes the victim of the designing and dishonest. What accidents may arise! He may fall from the horse on which he attempts to ride, or into the fire, or the river, or the pit, or over the precipice, and be permanently injured, or utterly destroyed.

Reason lost, conscience asleep, passion roused, strength increased, what ensues? What but wranglings, violence, bloodshed, murder. How man wastes his substance! Has not competence thus fallen into wretchedness and destitution? How he injures health! The appetite is impaired; energy fails; decay ensues; disease overtakes. What ravages intemperance perpetrates without cure, alleviation, or hope! How its victim spoils reputation! How he destroys intellect and usefulness! Character is damaged. Confidence fails. What employer, who has any regard to the interests of his business, or the influence of his name, would knowingly repose any important trust in the young

person addicted to this ruinous vice? Bear in mind, how quickly reputation is lost, and when lost, how difficult to regain. Keep it, then, fresh and untainted, and this will guide you on to confidence, to honour, and to wealth.

Besides, with what troubles and sorrows does the slave of this desire disturb and darken the domestic abode! What hardships and miseries does he inflict on parents, on children, on friends! What agony does he originate! How infamy augments—how life wears out—how ruin riots over the soul—how perdition unending waits with greediness to engulf!

What multitudes of vigorous and promising plants of life have thus been blasted and withered! How many energetic and sprightly youths have thus successively perished! Shun the vice, and the scenes, and the stimulants which minister to it. Yield to no solicitation. Stand aloof from those devoted to it, with their taunts, and scorn, and inuendoes, and obscene drivel and bacchanalian rant and revelry. Reason adjures you; honour and peace invoke you; revelation commands you. “Shun the very appearance of evil.” “Be not drunk with wine wherein is excess,” that is, debauchery. It solemnly warns. “Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.”

The eager desire of, and the frequent attention to, *improper and demoralising kinds of recreation and amusement* are to be condemned. Such are the pastimes of the *theatre* and the *ball-room*. As to the first of these, it may be possible that it could be so modified and regulated as to be less detrimental to morals than it now is. But how small the benefit that would, even then, be obtained! And in any case, what a scene of excitement and temptation! What an engine of vice! Even several heathen philosophers and law-givers have strongly reprobated entertainments of this kind. Plato banished them from his common-

wealth. Seneca complained that by this means vice made an insensible approach, and stole on the people in the disguise of pleasure. The Athenians would not suffer a judge to compose a comedy. The Lacedemonians would not endure the stage under any kind of regulation. The Romans, in their better times, reckoned the stage so disgraceful, that any Roman turning actor was degraded.

The young may be assured, that this is not the scene either to acquire the wisdom that is pure and profitable—to experience devout impression—to gather strength to encounter temptation, or to find fresh stimulus to labour for eternity. Is it not rather the seat of a moral pestilence, the school of vice, the nursery of lewdness? As to the second of these, while there may be little or no harm in training the child to form and acquire a becoming gait, and to assume suitable and graceful attitudes, yet the ball-room is not the scene to foster and invigorate virtue. It rather inspires levity, dissipates seriousness, and brings the young into promiscuous association inimical to steadfastness in what is good. Bayne, in his “Christian Life,” thus dilates on this subject:—“Three radical errors in three respective ways may vitiate the philosophical perfection of amusement. The entertainment may be simple and exclusively animal, then it is ignoble in man; it may be simply mental, then it defeats its purpose; it may be destitute of true kindness, of truthful and friendly confidence, then it is false.”

“How do our ball-rooms and large formal dancing parties stand the test thus provided? Not remarkably well. True geniality is well nigh absent. The kindness consists in becks, and bows, and ceremonies, in lispings, and simpers, and smiles, all of which were accurately put down in the dancing master’s bill. As in a farce, better or worse played, men and women act kindness. It is highly distinctive of the kind of entertainment now referred to, that mind is wanting. Was it not Hook who observed that dancing and intellect are, in our island, in an inverse ratio? It was a shrewd remark; and one thing upon which frequenters of ball-rooms, of both sexes, seem unanimous

is, that the particular persons with whom they have happened to dance, were remarkably silly. All the inferior tribes have their amusements. Crows wheel round in the sky, sweeping in full circle, evidently in joyous sport; kittens and dogs are familiar examples; donkeys, be it known, are remarkably frisky when it is their own amusement they have to attend to; even sheep have been observed clumsily gamboling and kicking about in their thick woolly vestures, and have suggested the idea of a ball-room of ladies and gentlemen threading the wreathed dance in flannel dressing-gowns. The recreation of the ball-room may produce that quickened gallop of the blood, and consequent exhilaration of the animal spirits which attend the sports of the sheep and the donkey; and the music and the champagne may be allowed, in philosophic fairness, to set the ball-room, considered as a place of animal sport, perceptibly above the play-grounds of the last mentioned creatures; but when you have no friendliness—no all-perceptive play of mirth—no unlaced ease and freedom;—when you stand to each other merely in the relation of necessities to the dance, the pleasure—however heightened—is animal in essence, and ignoble.

“Relaxing amusement, however, is noble and proper, whenever it bides the tests proposed. When you can trustfully grasp the hand extended to yours; when you know the smile on the lip that addresses you to be the speechless voice of the viewless spirit of kindness; when you can be assured that the tongue, now toned to soft geniality and friendliness, will not to-morrow slander your name; when mirth flows in its natural channels, and truthful heart leaps in sympathy with truthful heart; then all is right. . . . True and legitimate amusement may assume many forms, and our tests exclude what ought to be excluded, but make room for all else.”

These, together with the barbarous exercises of the race-course, the chase, and fighting-pit, and their multifarious accompaniments, are decidedly unfavourable to moral improvement. The chase is delirium. The steeple-chase is insanity. The turf and the ring, and all connected with them, are systematic savag-

ism and roguery. To countenance these—how incongruous in a stranger on the earth and a pilgrim to eternity! Where is the man with any remaining apprehension of the divine character that would dare to ask God's presence, direction, and blessing in such engagements; or allege that he entered into them in the name of Jesus Christ, and for the promotion of the glory of God? And if not, why countenance any of them at all?

The young should guard with vigilance and constancy against all these and kindred evil habits. The influence of evil habits tends to impair moral strength—to deaden moral sensibility, and to accumulate degradation and wretchedness. The effect of impure gratifications—of even one improper thought entertained, cannot be obliterated by man. Divine power can, and, where it graciously operates, will obliterate it. But it will be a thorn in the flesh while you live. The remembrance of the past will ever be a cause of bitterness and anguish. When you lie down to sleep—when you awake—when you kneel in prayer to God—when you recur to the Bible to read its sacred pages—when you go to the house of God, and listen to praise and prayer and the reading of the Scriptures, and the preaching of the gospel of salvation—when you come into trial, and sickness, and bereavement—when you are called to take the last look of a friend that may be passing beyond “that bourne from whence no traveller returns”—how will the vile scene and the hateful deed ever haunt your mind and trouble your heart! Seek to keep yourselves pure. Shun ensnaring and corrupting companionship and association. Choose the fellowship of the instructed, the circumspect, and the good. Seek power from God to turn from all evil with full purpose of heart.

*Good Habits.* What are some of the good habits which the young ought to cultivate? What is the kind of dress that befits and will ornament them?

*A fixed plan of action must be devised.* A set plan of general action is indispensable in order to realise success. Without this, man will be aimless. The object to be sought in the course of life should be deliberately considered. The pursuit that accords most



with mental power and temperament and relative circumstances, should engage the thoughts. Plan concentrates the powers of the mind. It is the loadstone which attracts—the point on which the thoughts centre—the sphere in which the energies exert themselves. It aids in preventing inept musings and dissipation of mind, lassitude, insipidity, and aimlessness.

A plan for each day should be adopted. Unless this be done, there will be a constant waste of power, and far less work accomplished than can be done on a regular system. A good plan is a most efficient instrument of exertion and of obtaining the object that may be desired. When a plan is found to answer, it should be steadfastly adhered to ; but if ample experience repudiate any part of it, this part should be relinquished, and the dictate of experience should be followed. The plan should not exclude needful and sanative recreation, the acquisition of information, and a proportional and general contribution to the improvement and happiness of associates.

At the close of every day, its events should be carefully reviewed. What is seen to be wrong should be deplored. Errors detected should be provided against, and the course for the day following should be settled. This is to live by system. In this way a man's course may not, indeed, attract much notice, but it will make him useful and happy ; and lead to distinction. The river that rolls a heavy burden of water to the ocean, keeps its channel, and is noiseless in its course.

*Right and fixed principles must be adopted.* In regard to conduct, there must be an invariable adherence to what is right. Justice must always be done. In no instance and in no measure, however insignificant, must a deviation from it be allowed. Every thing in the shape of wrong, rapacity, covetousness, duplicity, fraud, and dishonesty must be scorned and shunned. No matter how apparently desirable the object may be, or how great the probable gain, the slightest evasion of the law of righteousness will react in adequate retribution. Intend only what is right. Seek only what is right. Speak the truth. Avoid equivocation. Dissemble not. Be in this respect transparent. Abide



by deliberate promise. Adhere to engagement. Consider the claims of want and distress. Cherish compassion and sympathy. Relieve according as means may allow, and as the exigencies may require. Turn not away from brother man in privation and suffering. Covet the luxury that is found in affording help and supplying need.

“ Thus from the prayer of Want, and plaint of Woe,  
Oh, never, never turn away thine ear ?  
Forlorn in this bleak wilderness below,  
Ah, what were man, should Heaven refuse to hear !  
To others do (the law is not severe)  
What to thyself thou wishest to be done.  
Forgive thy foes ; and love thy parents dear,  
And friends, and native land ; nor these alone :  
All human weal and woe learn thou to make thine own.”

These are some of the first principles of action. They ought to be fixed principles. Thus only can influential character be acquired and established.

In regard to opinions, be slow in forming them. Examine them carefully ; and if, after this, you be satisfied as to their soundness and equity, adopt them as fixed principles, and abide by them. Vacillation or pliancy is most injurious to reputation and moral weight. As to co-operation with others of antagonistic views, discretion must determine how far that is to be carried on, and where it ought to terminate. There should at least be no personal surrender of opinions which are held to be important, just, and vital. The judgment, however, should be always open to consider any evidence that may be adduced, though it should tend to unsettle opinions which may have been even cautiously adopted, because the most clear and careful judgment may err ; but there should be no haste in making any great change of this kind. Due influence ought to be given to the evidence that satisfied as to the correctness of the previously entertained view.

In reference to the character of others, revolve it again and again. Observe it in every accessible situation and in all occurring circumstances. Be not precipitate in forming an estimate ; but having done so with vigilance and candour, abide by it, even

when there may arise not a few things in the life of the person which may greatly militate against it. Have patience. If the estimate formed be just, the mist arising from some strange and inconsistent act shall soon be dissipated.

*Economy must be followed.* It needs not occasion shame that a person is known to be poor, if it has not originated in mismanagement. Many are ruined by opulence; few by poverty. There is no pressure to continued effort so direct and powerful as poverty. Pythagoras has remarked that "ability and necessity dwell near each other." The vast attainments which Johnson acquired, were in no small measure owing to the pressure of his circumstances. Poverty cannot quench the thirst of knowledge. Richard Savage would compose some of his most admired productions while walking in the corn-fields, and then step into a shop and solicit a place to write, on scraps of paper picked up in the street, what he had composed in his solitary wanderings. The young should not allow themselves to get into debt. If you do, this will depress your spirits, weaken your feeling of independence, disturb your quiet of heart, and lessen your influence. In an upright mind there is an agony arising from such an obligation, which afflicts, and restrains, and throws wormwood into genial joyousness. If you cannot get on without incurring such an obligation, by all means endeavour to have it as light as possible, and to reduce and exhaust it as soon as you can. In making purchases, whether in dress or books, consult your judgment rather than your taste, and overlook not the state of your purse. The requirements of a refined taste are expensive. Never buy anything you do not absolutely need. Be not induced to do so because the articles are offered at a cheap rate. If you would enjoy, through life, independence and comfort, and avoid mortifications and inquietude, maintain economy in your expenditure. Extravagance, or want of economy, is no mark of genius, and debts are not inseparable from high mental acquisitions. How careful was Washington as to the amount of expenses during the whole of the Revolutionary war!

Endeavour always to keep expenditure fairly within income.

To regulate the actual scale of expense not by the actual income, but by what is fondly held and believed that the income ought to be, is at once dangerous and reprehensible.

There are some who live in "faith," as it is called, far beyond the means in their possession. When "sinner-saved Huntingdon" was in indifferent health, he ventured to set up his coach, at a time when his income was nothing, and published his well-known discourse, the "Bank of Faith," virtually to solicit supplies that might enable him to settle with the coachman, and provide oats for the horses! Huntingdon, however, was an Antinomian, and held in little account by good men. In the latter transactions of this man, all the drafts on his "bank" were ruthlessly dishonoured. The preaching charlatan acted on the principle of a faith which belongs to the blackleg and the spendthrift, and the too large class that spoliates the industrious and the careful, not only for sustenance, but to pamper luxuriousness and minister to revelry. His deeds yielded their appropriate fruits. The comfortable coach ultimately fell to the bailiff. Disgrace and disorder, and an ever-thickening obscurity enveloped him. Such exhibitions of pretension, deception, and worthlessness, and the temporal and moral desolation which attend them, should serve to awaken in others abhorrence of such a course, and to stimulate them to, and sustain them in, the unfailing practice of a just economy.

*Punctuality must be secured.* This is a matter of no small moment. The man who is punctual can do twice as much work as the man who is not so, and with much greater satisfaction to others. Indolence is natural. The desire to defer action is ever present, and, if cherished, will soon greatly increase. When a person is known for punctuality, he gains the confidence of those with whom he has intercourse. He has conquered himself, and this is of immense importance in every condition of life. Some there are who scorn this habit. It is held to be a sort of vulgarity, below the attention of a great mind: and yet there are few men who have reached distinction and influence, in any department, who have not been distinguished by its practice. The

learned Blackstone, when delivering his celebrated lectures, was never known to make his audience to wait even a minute. Punctuality was the elemental and ever-moving power in the character of Wellington.

If you make an engagement to do a certain work at a given time, and fail to do so,—if you borrow a sum of money, and promise to pay it on a specified day, and neglect to do so,—if you have to meet a society, or a circle of friends, and are somewhat beyond the hour appointed, you come short of the punctuality which you ought to exemplify. There are some who emulate the dignity imagined to be involved in being waited for. If you resolve to rise at such an hour, to take breakfast at such a time, or to perform a certain work at a specified period, you should be sure to adhere to your resolution. If two things claim the attention, the one which is most pressing for the present ought to be done first. Never trench upon the time required to do a necessary work. Neglect of punctuality may occasion much inconvenience to yourselves and others. You are called to travel, and you are to go by a certain conveyance at a certain hour; but, through carelessness, you are a few minutes too late, and lose the opportunity. Thus may you involve yourselves and others in much annoyance, if not in much detriment.

*Suitable deference must be studied.* Never overlook this in all your intercourse with others, even when you happen to be cast into the humblest society. Some trample on all the forms of suitable deference, with the view, it would seem, to attract attention. Never thus obtrude. Others there are who act as if it were incompatible with true independence. A just regard to the convenience and comfort of others, a quiet endeavour to please them, which is the essence of true genial intercourse, is not inconsistent with real independence. Not a few are disposed to look upon the want of it as an indication of genius. There are men, indeed, who have great influence in defiance of an uncouth manner. No station nor ability, however, can ever excuse the absence of the respectful regard which should obtain between man and man. Professional men, as clergymen, physicians,

lawyers, and literary men, are very apt to fall into habits which trench very much both upon its spirit and practice. This arises in part from the fact, that their profession is their character. Upon this, and this solely, do they rely. An advocate can manage a cause, and construct a successful argument; and the court bows before his learning and his eloquence. He depends on this, and neglects that urbanity which, in another man, may be the principal means of his support. A physician may be eminent for his skill and his success, and yet he may be careless or repulsive in his manner, and, but for the strength of his professional distinction, would not be cherished by the truly refined. A Christian teacher may happen to be unengaging in his personal address, and inattentive to the understood forms of the well-ordered circle, and would not be tolerated in it, if it were not that in the pulpit he manifests a powerful and highly cultivated and richly stored intellect, and a well-regulated and generous heart. Such would not lose, but gain, by maintaining a habit of respectful and kindly demeanour. The more beautiful the picture, the more agreeable the remembrance of it. If, then, you would acquire influence, and become a means of greater benefit to others, you should never do anything, so far as your knowledge may aid you, that may leave with good reason a disagreeable association with the intelligent and reputable in regard to you. Two persons, equal in talent and information and station, are much unlike in suitable deference. The one is kindly and graceful, the other is not. Which produces the more pleasing and lasting impression?

Not a few young men are apt to fall into impertinences. They are pert, assumptive, contemptuous. Such may be endured, but it is only because the hope is indulged that experience will correct the evil, and, if not, that some fit person may come, on some occasion, to administer the reproof that may be necessary to bring them to occupy their proper place.

It is true, that a bland and elegant behaviour is not the first and best quality in character. Very far from it. The useful and good qualities are better than the merely ornamental and pleasing

ones. You would rather have to do with a blunt, good man, than with an agreeable rogue. You would prefer a poor man, who is a lover of the truth, to a rich man who is a liar. You should choose "the slighted but honourable condition of a man of integrity and kindness, rather than the barbaric respectability of a man whose fields may be many, but whose soul is that of an ox that eateth grass, or 'who keeps a gig' but cannot afford to keep a conscience."

True, a bland behaviour may at times be a semblance, a falsified form, the veneer to the deal; but is there, on that account, no substance, no reality in it at all? It may often, indeed, be like the spider's web that shines in the sun, and the courteous man like the spider in the midst of it. But it will not follow that incivility is a good thing. It may be that, in some instances, artificial forms are observed, and playful pleasantries indulged in, only to cover heartlessness and selfishness, but in connexion with which, there may be no beautiful flowering out of genial sympathies, and warm and genuine emotions, and no true enjoyment. If you would wish to know the real value of what may be called mere fashion, which is ever varying, and ever on the stretch for something new, revolve the revealings of Chesterfield, who in his own age was its pattern and its law, and who well knew the genuine experience of its votaries; and you will find that all its varieties, and gaieties, and fascinations, and brilliant assemblages leave a void within which they cannot replenish, and a heaviness on the heart that they cannot relieve, and a darkness on the sky of hope that they cannot dispel; and when away from its scenes how quickly do its votaries become the fervid victims of restlessness, wounded pride, overvaulting ambition and burning jealousy.

But is suitable deference in its appropriate expressions to be, therefore, neglected? Does not divine religion inculcate, favour, perfect, and turn it to the happiest use? To the extent that religion operates, it prompts to give pleasure, by a genial and respectful bearing. It makes man sober and kindly, and duly considerate of the condition and feelings of others. Harshness and rudeness greatly weaken influence and obstruct progress in

the business of life ; and, if they should be in connexion with any measure of true spiritual excellence, they recommend it not, but obscure and shade it. " If the wolf in a sheep's skin is a dangerous companion, a sheep in a wolf's skin is not a pleasant one. Many may value the drapery of refined manners at more than it is worth, and slight any measure of goodness, because it happens to be under the repulsive garb of uncourteousness ; but this is no valid reason why you should overlook the ornaments of civility. or disregard its ordinary and harmless forms. Why should the rough diamond remain rough when it might be not a little polished ? "

Among nations there is a great difference in this matter. The French stand pre-eminent in this. It is a main element in their life. It is their habit. A Frenchman is ever ready to gratify you, and make you at ease. A Briton, in general, thinks too much of himself and his own enjoyment, to make much effort or any sacrifices to promote the comfort of others in little things. All who may have the same or similar advantages are not alike fit, indeed, to promote the comfort of others. Some have a natural aptitude for it. They have a genial and lively temperament, while others are constitutionally shy, or irritable, or reserved. It is essential to suitable deference that there be kindness of feeling, a susceptibility of being easily pleased, which clothes itself in candid and bland expressions of interest. There must also be a good conscience. For when a sense of wrong is felt, when a consciousness of guilt agitates, they tend to unfit men for promoting the comfort of others. Rudeness often indicates a course of wickedness. The man who deliberately manifests a want of tenderness toward his fellow, will not hesitate to neglect, if not despise, the commands of his Maker. Besides, cheerfulness is requisite to becoming deference.

There must also be the temperate expression of satisfaction. This must be felt by you before those with whom you mingle can feel it. In order that it be felt, there must be good health, and a tranquil mind. True friendship contributes much to urbanity. It narrows not, but enlarges the affections, and makes

us more generous towards others. He who has not one to love or confide in, is without the first elements of true enjoyment. In the general circle you must forget yourselves, to gratify and entertain your neighbour. Honour those who have true greatness and worth. Never estimate a man according to the quality of his coat, or the variety and richness of his rings. Never allow yourselves to be made the contingent items of any circle, whether with the view of conferring honour on you, or making you either its complement or its varnish. This is the sure way to lose your manhood. Be wakeful to just self-respect. This is neither pride, arrogance, nor peevishness. Its essence involves what is due to character and position. Render obeisance to most people, but cringe to nobody, however great his position, or illustrious his name. Never show respect to any one in such a manner that, in doing it, you cannot fail to cease to respect yourselves. It has been said that a man is never greater than when he wisely makes a bow ; for he thus shows an appreciation of what is good, the service he would render it, and his desire for union with it. The imperturbableness which one class assumes, the fussiness and hauteur which characterise another, and the obstreperousness and vehemence which belong to a third, seem alike alien from the spirit and exercise of true courteousness, and should therefore be studiously avoided. There should be a devout recognition of God, and a humble application to Him for what is needed daily—the power to discharge all duties.

What is this devout appeal to God ? It is the utterance of the soul's desire, the solicitation and cry of the heart to the Father of mercies.

“ Prayer is the soul's sincere desire,  
Utter'd or unexpress'd ;  
The motion of a hidden fire,  
That trembles in the breast.  
“ Prayer is the Christian's vital breath,  
The Christian's native air ;  
His watchword at the gate of death,  
He enters *heaven* with prayer.”

It is a communication from the soul of man to the Redeemer



of human sinners. Without the inward movement, without pure affection, the most devout words are but sounding brass and a tinkling cymbal. If there be sincere desire, there is the substance of prayer, though it should not be expressed in words. Whether prayer should be prepared and written, or closely premeditated but not written, or wholly spontaneous, is not at all a matter on which at present it is meet to enter. There may be true prayer in any of these forms. Some may prefer one mode, some another. This or that mode may be held as the more consonant with Scripture institute and example; and, in regard to written prayer, this must be always more or less used, so long as any part of the prayers in the sacred Scriptures are introduced into devotional service. But it is the obligation and essence of prayer alone which, in the meantime, engage our attention. It may be that some of the young may offer resistance and derision to the advice to observe prayer. Be it so. If you lay claim to reason and the sentiment of religion, then there are many considerations on this point which you ought not to overlook. Revolve this exercise in relation to the Supreme Being. Does it not correspond with His infinite perfection? Should not the Eternal, who is possessed of unclouded excellence, and the fountain of all the good in the creation, be the object of the devout affections which are called into action in this service, when rightly performed? Should you not approach your heavenly Father with veneration and love, and, with filial confidence, make known to Him the desires of your hearts? Is there anything in this at variance with the dictates of sound philosophy, or unbeseeming the character of your spiritual, moral, and immortal nature?

Besides, are you not in a condition of dependence and alienation? In Jehovah you live, on Him you depend. Should you not, then, celebrate His excellence as manifested in His works, and in His governmental superintendence? Should you not express thankfulness for the exercise of Divine power in sustaining you, and for the benefits which He ceaselessly confers upon you? As you are in a state of disobedience, guilt, and misery, should

you not confess the errors into which you fall, and the transgressions that you commit? Should you not deprecate the punishment that you have incurred, and solicit, through the propitiation of the Saviour, the favour and forgiveness, the purity and peace which you need? Should you not pray that spiritual benefits may be extended to your fellow-men, associated with you as they are in crime and ruin?

The design of prayer, remember, is not to inform God, but to deepen and express your sense of dependence on Him. He knows all your frame, and all your wants. Before you can utter desire, He has marked every step in your history, and observed each train of thought and emotion in your mind. He could confer the benefits which relate both to the body and the soul, to the life that now is, and to the life which is to come, without solicitation on your part. But He has not chosen to do so. It is His appointment, and part of the means connected with a special end, which His great and perfect plan embraces. As such, does it not show that means, and the proper use of them, are knit together with the verification of His sacred purposes? Does it not remind you that all good comes from the First Cause? Is it not fitted to awaken and develop the most deferential affections? Shall it be called weakness, or enthusiasm, to ask God for mercy, deliverance, and protection? Does not intimate intercourse with the Infinite Spirit hallow the soul, produce awe of the Divine presence and the Divine character, and deepen the sense of helplessness and sin? The daring derision vanishes when helpless man is overtaken by a storm at sea, which threatens to overwhelm him; or when the earth trembles and opens, and threatens to engulf him; or when the plague perpetrates its ravages in his neighbourhood, and hangs destruction over him, need of aid is felt. Peril is imminent. Behold the mariners in the Tarshish ship, which contained the fretful prophet vainly trying to escape from the presence of the Lord. "There was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man to his god." The help of superior, of infinite power can alone avail. Perfect wisdom, energy,

goodness, and love alone can meet man's condition. His state and circumstances always require their active exercise. They ought to be as constantly sought as they are constantly needed. Are there any above the reach of want, who therefore require not aid? Nay. To live without prayer, then, is to live in naturalism, in atheism.

Emerson, Parker, Carlyle, and others may endeavour to make you believe that the fountain of all good is in yourselves; that you are divine pilgrims in nature, and that every good attends your steps. But be assured of it, men's minds, when not spoiled with pantheistic or atheistic notions, will ever, as aforetime, go out in a felt state of want. They will cry, in spite of all this delirious teaching, "Who will show us any good?" And experience will continue to attest that they will never possess a satisfying portion until, as mendicants, they say, "Lord, lift thou up the light of thy countenance upon us."

Before the throne of grace, exhibited in the one Mediator, you ought then to come. If you have right views and feelings in regard to your real condition and wants, supplication will spontaneously flow from your hearts. Under a just apprehension of offence, done against God, you will make penitent confession, and implore remission. Penetrated with a conviction of your destitution, you will ask favour of the Divine Benefactor. Thoroughly assured that you are wholly unable to secure your own spiritual deliverance and true and lasting happiness, you will repair to Him in whom is unfailing strength, and entreat Him to guide you by His wisdom, to defend you from danger by His omnipotence, and to raise you at length to perfect life and bliss. "You should then plead, for the same reason that you eat when you are hungry, or drink when you are thirsty, or stretch forth your hand for help when in the deepest distress. You should thus supplicate, for the same reason that you breathe." It is the spontaneous vital action of the spiritual man, the ceaseless pulsation of the renewed heart.

It is the power of the Infinite Spirit that reveals eternal truth to the soul; enlightens and renovates the mind; suggests the

petitions to be presented ; evokes and invigorates the affections to be cherished ; imparts the faith that instrumentally prevails ; affords comfort in distress ; trains for usefulness ; upholds under labour and trial ; prepares for a glorious immortality ; sustains and makes peaceful in dissolution.

And are you not encouraged to ask ? Unquestionably. Whatever you ask aright, in the Redeemer's name, you shall receive, if it violate no precept of the revealed system,—if it be not opposed to the usual methods of the Divine administration,—if it be not inconsistent with Divine wisdom,—and if you submit, without reserve, to the will and superintendence of the Supreme Ruler. If you should solicit what may be in opposition to all this, you would not receive. If you should seek liberty to live in sin or happiness without godliness ; if you should ask that the earth would produce a harvest in the midst of winter, or that the seed sown in the morning would spring up and grow and be matured before the evening ; if you should plead that there may be conferred on you, at once, as much knowledge as Newton had, or as much power as Paul, or as much poetic genius as Milton ; if you should implore exemption from suffering, disease, and dissolution,—you would not obtain these requests. The objects to be sought lie within the sphere of the Divine promise. Ask the knowledge of this. Seek in faith in Him with whom Jehovah is well pleased, in fervent affection, in the confidence of hope, and in entire submission to the Supreme Will. Thus will your petition have efficacy,—not as meriting the boon sought, or altering the secret purpose of the Most High, or drawing His inclination more powerfully towards you,—but as the instituted means of realising the promised good. In the search of knowledge and in the acquisition of goodness, this exercise is indispensable. Even the heathen felt this. Hence they seldom, if ever, began a mental investigation, or the perusal of a book, without invoking the aid of the gods. Error is manifold and multiform, and at times very specious, highly attractive, singularly bewitching and ensnaring ; and prayer will help to protect against error. The mind of man is easily drawn from its balance, and needs to be

kept clear ; and all its powers require to be maintained in vigour and perspicacity in the search of truth ; and this exercise affords much aid. Milton thus begins his "Paradise Lost :"—

“ And chiefly Thou, O Spirit, that dost prefer  
Before all temples the upright heart and pure,  
Instruct me, for Thou know'st : Thou from the first  
Wast present, and with mighty wings outspread,  
Dove-like, sat'st brooding on the dark abyss,  
And mad'st it pregnant : what in me is dark,  
Illumine ; what is low, raise and support ;  
That to the height of this great argument  
I may assert eternal Providence,  
And justify the ways of God to men.”

When Johnson commenced his magnificent dictionary, he made use of a humble and an appropriate prayer. Doddridge observes that he never advanced well in human learning without this exercise, and that he always made the most proficiency in his studies when he abounded in it with greatest fervency. Seek, then, the continued tuition of the Perfect Spirit.

The bias to evil, remember, is ever present and ever active. Varied and powerful are the influences which are apt to elicit and invigorate it. Seek power to repel solicitation to evil, and to repress the bias that prompts to it. Be regular in the observance of stated times daily for devotion. When these arrive, rigidly adhere to them. No influence should be allowed to divert you. Regularity will, in course, generate and establish habit in it ; and habit will ensure its prompt and profitable performance. In the morning, when the mind is clear and tranquil, and before you go to the duties of life, and to encounter its difficulties and temptations, you should solicit Jehovah's counsel to guide you, His power to uphold and shield you, and His benign presence to vivify and gladden you. In the evening, when the mind is exhausted and oppressed, and when you ought to review the day that has just elapsed, and to observe the instances of the goodness, care, and forbearance of Divine Providence, and the errors in conduct, more or less grievous or hurtful, into which you have fallen ; you should unburden your hearts to the Father of all,

solicit His special favour, and the pardon of your failures in His service, and commit yourselves during the night to His care and preservation. If you cherish an habitual sense of the Divine presence, this will tend to raise the thoughts to Jehovah, even when engaged with the common avocations of the world. Amid the anxieties and distractions of the present ever-shifting scene, this must indeed be often felt to be a resting-place, a refuge of repose and peace.

“ When the soft dews of kindly sleep  
My wearied eyelids gently steep,  
Be my last thought—how sweet to rest  
For ever on my Saviour’s breast !

“ Abide with me from morn till eve,  
For without Thee I cannot live :  
Abide with me when night is nigh,  
For without Thee I dare not die.”

Plead not the pressure of business for remissness in, or neglect of prayer. If the need of it were felt, if there were a relish for it, no pressure of business would much interfere. Daniel superintended the affairs of the one hundred and twenty provinces into which Persia was then divided, and yet he found time to go into his chamber three times a-day that he might pray and give thanks unto God ; and no doubt he got on all the quicker and all the easier in his business that he did so. If you would speed in prayer, and derive benefit from it, you must shun all known sin. This exercise and loved iniquity cannot long consist together. Neither should you neglect to cherish frequent ejaculatory intercourse with God ; for this would give constant wisdom and strength.

Shall you allege that, if God purposes everything and changes not, there can be no need for this exercise ; for if He has determined to give us the blessings, they would be received without it ; and if He has resolved not to give them, it would not obtain them ? But are not the means, as well as the end, fixed ? Would not this kind of reasoning set aside all effort ? Might not the agriculturist as well cease to plough and sow ? For, if a harvest

be determined, he will obtain it; and if it be not, he would not obtain it, though he might exert himself to the utmost. Would not this be waiting for a crop without tillage and seed; to look for knowledge without research and reflection? And then, is not the unchangeableness of God rather an encouragement? For, if He were not unchangeable, the petition that might be conceded to-day might be forbidden to-morrow; what might be acceptable to Him at present might speedily become obnoxious.

Still farther, shall it be alleged that those celebrated in science and literature have scorned this exercise? Alas! there may be too much reason for the allegation. But the laxity and impiety of the greatest of men, never can subvert an obligation that Jehovah has imposed, and that arises out of the relation in which fallen man stands to Him as his Lord. But has the allegation been universally true? It may, on the contrary, be questioned, whether any one has been a successful investigator of the works of God, a useful inventor, or an active benefactor, that was not at the same time a profound worshipper of God, and a humble believer in the Saviour. Did not Newton, Boyle, Milton, Pascal, Johnson, Barrow, Cowper, own and attend with care to this exercise? And then, how many may be held as contemning it, who, nevertheless, may at times, especially in the season of adversity and bereavement, commune with God. Will infidelity shield men against a sense of demerit and danger or against the fear of infinite power? See how in trial and peril, and under dread of withdrawal from earth, infidelity in Voltaire shook and gave way, so that the scoffing Sadducee implored mercy and help from the benign and eternal Father.

There must be *an unreserved and intelligent recognition of the Bible as the Word of God, and an earnest and constant perusal of it.* God has revealed His being and character in the works that are seen. To this manifestation we ought to give the deepest attention. In it Jehovah's eternal power and godhead are declared. These works are the evolutions of His supreme will, and the august indications of His infinite greatness. But the



Bible claims to be an additional revelation, a preternatural communication from Jehovah. We should settle definitively whether, in our apprehension and conviction, there is sufficient reason to regard it as an emanation from Him who is "Truth." It is not wise or safe to delay such a matter. If the Perfect Intelligence has thus spoken to us, it concerns us to know what He has been pleased to communicate. The Bible is the noblest and best of books. "The Scripture contains," says Sir William Jones, "independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age or in any idiom. The parts of which the Scripture consists are connected by a chain of compositions which bear no resemblance in form or style to any that can be produced from the stores of Grecian, Indian, Persian, and even Arabian learning. The antiquity of those compositions no man doubts, and the unrestrained application of them to events long subsequent to their fabrication, is a solid ground of belief that they were genuine productions, and consequently inspired." Most justly did the renowned singer of Israel thus characterise the preternatural Revelation which in his time had been made:—"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes: the fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether."

But some may hesitate to receive the Bible as the Word of God, and be even much disposed to reject its claims to Divine impress and authority, without the slightest examination of the evidence which can be adduced in its favour. If so, they are not acting either philosophically or rationally on such an important matter. This book claims, and has all along for many centuries claimed, a divine origin. Does not this peculiarity present a clamant call to every person to whom it comes, to weigh with



care and candour the reasons on which such a claim is made to rest? To neglect or scorn these would be unreasonable and reckless.

It may not be needful for our present purpose to consider this subject with the circumstantiality and fulness that its vast importance demands; but a reference may be made to those standard works in which will be found every part of the evidence distinctly stated and amply unfolded, and all the objections which have been urged against it largely considered, as those of Grotius, Lardner, Leland, Douglas, Butler, Paley, Hurd, Gregory, Leslie, Horn, Henderson, Wilson, Alexander, Keith, Chalmers, Dick, Pearson. Many more might be added, but these may suffice. In passing, however, it may be observed that there is clearer, more varied, and satisfactory evidence, that the several books of which the Bible is composed were written by the persons whose names they bear, than what the best accredited works of antiquity exhibit. Even in this respect it stands higher than the Commentaries of Cæsar or the history of Tacitus. A work might be genuine, and yet its contents might not be true. It might be an assemblage of fictions and falsehoods. But if it can be shown that the works which compose the Bible are genuine, then their contents have a just claim upon our unreserved credence, because, had they not been true they would not have been received, as in fact they were, by those to whom they were addressed. They relate miracles; what is the proof that the miracles were wrought? The books were published at the time of the miracles, and were then received. Had the miracles not been wrought, the narrative would have been rejected as fabulous. If the books be genuine, then their report of supernatural facts must be true.

Besides, these books contain prophecies. But how are these to be regarded as true? This can be ascertained only by the fact, that the books were written prior to the events which they profess to foretell.

This, then, is the basis of the argument in favour of the Bible being a revelation from God. Before we reject it as such we

must be able to show that the Pentateuch was not written by Moses ; that the four Gospels were not composed by the persons to whom they are respectively ascribed ; that Luke did not write the Acts of the Apostles, nor Paul the Epistle to the Romans,—and so also with all the other books which compose the sacred volume.

The Bible record contains a report of *miracles wrought in confirmation* of its heavenly authority. But what is a miracle ? A supernatural work. It involves a suspension of the laws of nature, or a deviation from them. But God alone can suspend His own laws. He alone, then, can work miracles. Now, if God should see meet to interpose to rescue fallen man from ignorance, guilt, and perdition ; to impart to the race more correct views of His nature and attributes ; to deliver to them a plain rule of duty ; to point out the means of regaining His favour, and to make such discoveries of a future state as would animate their obedience, console them in affliction, and raise them above the fear of death,—how could such a revelation be attested ? Only by a miracle. It was not to be made to every individual, and conveyed into the mind of each with such sure marks of its origin as should take away all doubt. It was to be communicated to a few, to be by them published to the world. Miracles, then, are the means by which the testimony of the messengers of heaven is confirmed. They are designed and fitted to convince others that these servants spoke by higher authority than their own. These were seals of their commission to communicate the will of God. They were signs of His presence with them. They are the testimony of God, and always have been, and will be, received as such. And as infinite intelligence and perfect veracity belong to Jehovah, His testimony must be regarded as the highest possible evidence. They are proofs of the heavenliness of the doctrines which the Bible discloses and teaches. The Bible thus comes clothed with the sure authority of miraculous works. Did not Moses divide the sea by his rod before his followers, and bring down manna from heaven for their supply in the desert ? Did not Jesus Christ still the tem-

pest in a moment, feed a multitude with a few loaves, cure all kinds of disease by a word or a touch, and call the dead from the grave? Has not Christ made His claims to be received as the Messiah—as Immanuel sent to redeem—to rest solely upon His miracles? “The works which the Father hath given me to finish, the same works that I do, bear witness of me that the Father hath sent me.” With a genuine record, and the clear and broad seal of miracles, how can any man with the slightest pretensions to integrity treat Christ as a myth, and deride the Bible as a fable?

Besides, the Bible record contains many *prophecies*. And what is a prophecy? It is the communication of a future event which could not have been foreknown by natural means. It involves perfect prescience. The foresight of man cannot be the foundation of a prediction. God only can declare the end from the beginning. The person who predicted future events must have had his knowledge from God. A prophecy, therefore, attests the commission of him by whom it was delivered. It proves him to be a messenger from God, and stamps the character of truth upon the instructions which he delivered in His name. From the nature of prophecy it forms a proof, not to those who heard it announced, but to those who see it fulfilled. As there are many prophecies in the Book of God as yet unfulfilled, or constantly a-verifying, the evidence arising from this source is ever growing.

Moses foretold the rejection of his people fifteen hundred years before the event occurred. The full verification of the prediction attests the heavenliness of his mission. Several centuries before the coming of the Messiah, the prophets indicated the family from which He should spring, the place of His birth, the time of His incarnation, His supernatural endowments, the manner of His life, the nature of His doctrine, His miracles, His rejection by His countrymen, His sufferings, His death, and various minute circumstances connected with it, His resurrection, His ascension, the establishment of His religion and its progress in the world, His triumph, and His glory. And do not

the verification of these predictive announcements evince the inspiration of those who made them.

If we look into the book itself, *everything in it clearly indicates* that it is of God. It speaks of Him as the self-existent, holy, wise, good, all-powerful and all-pervading Intelligence ; as Love, as Light, as a Spirit. How original, lofty, and spiritual the conceptions it gives of God ! Unaided reason, the highest flights of human genius never reached them. The wisest heathen philosophers never so taught. Neither Plato, nor Socrates, nor Cicero did. What an original and elevated conception is the life of Christ. What loveliness, what benignity, what purity, what meekness, what intellectual superiority, what sublimity in the truths He revealed, what goodness in the instructions He gave—how spiritual His precepts ! What patience under sufferings and wrongs ! What entire freedom from hypocrisy, formality, selfishness, pride, craft, and ostentation ! What transparent candour ! What exquisite tenderness, what moral heroism, what disinterestedness, what mercy, what self-sacrifice ! Into no human intellect has even the remotest approximation to such a conception ever entered. And does not this show that the Book of Life is an emanation from Jehovah ? Moreover, what a complete development of the human heart is to be found in it ! How fully and clearly it unfolds the workings of man's nature, his thoughts, his desires, his affections, his imaginations, his devices, his purposes, his motives of action ! There is nothing wanting, nothing in excess, nothing wrong. He who reads it with care and candour cannot fail to see, as in a mirror, all the depths and powers and features of his moral nature evolved. It tells him all things that ever he did, or meditated, or felt. No other book in this respect approaches to it. God who made the human heart can alone know the secret springs of thought, emotion, and action ; and, as these are disclosed in the Bible, it must be the communication of Infinite Wisdom. Besides, how pure are its precepts ! There is no defect in them. They comprehend, in their general principles, every condition and every relation in which man may be placed, and all the duties which arise out of both the one and

the other. There is no omission, and no connivance at vice in any measure or in any form. And then how admirably adapted are its provisions to meet man's condition and his exigence, as in sin and guilt and woe? How closely is it bound up in his weal and destiny! If the book be a fable, how is it that it has not, ages ago, been suppressed? Why is it that in its direct and unyielding antagonism to all that is corrupt in the heart and vile in the life of man, and while exposed to unceasing and vigorous assault, its light has not been quenched, and its moral influence obliterated? Is not this a sure indication that Supreme power is in and with the Book of Life?

This book addresses mankind with *absolute authority*. He who speaks in it is Jehovah, and He alone has a right to assume such authority. It commands, and exhorts, and warns, and promises. It is not careful to assign reasons. Why should it? It is from the Perfect Incomprehensible Spirit. It bears not the marks of a crouching temper and a cringing apology. It inculcates duty. It reveals privileges. It announces the invariable results of principles and conduct. The Bible, which you are invited to examine, bears ample evidence, you see, that it has come from God. To neglect it, then, is to neglect the counsel of infinite wisdom. But whence can this arise? From the love of what is not good. Men turn away from, and hate this light, because it discloses and denounces the wickedness in which they live. And what shall be the result of persevering in this course? What but darkness and sorrow without end!

*Read a portion of the sacred volume daily.* You cannot read it with profit, unless you peruse it each day. If you do but open it now and then; if you look at some detached passages; if you go not over its several books in order and with care, you will not get correct conceptions of what is revealed, and of the character and government of God. For the promotion of devout sentiments, you should, at set times, and frequently, go over the Psalms, the prophecies which relate to the Messiah and His kingdom, and the New Testament. You should make yourselves familiar with the book of Proverbs—it is full of needful instruction and practical wisdom.

No doubt there are many passages in the Bible which may be read detachedly, and which, from the interest of the incidents—the beauty and force of the narrative—from their direct action on all the sympathies and the high destinies of our moral nature; are fitted to move deeply, to enliven, melt, rouse, incense, as the case may be. But the incidental reading of such entrancing passages is not sufficient to give you a complete idea of the communication God has made to you. You should read it according to method. If you wished to acquaint yourselves thoroughly with any important book in science or literature, this is the course you would have to follow. If you would understand the *Novum Organum* of Bacon, you must thus attend to it. You may get instruction and pleasure from the passing perusal of detached parts; but you will not thus get a thorough understanding and a just appreciation of the whole work. Nor is it otherwise with the Book of Life. And as you hourly need its lessons and its helps, allow no day to pass without consulting its statements, for they bear on the greatest of all your interests—the salvation of your souls, and the happiness of your eternity. Its directions, and comforts, and aids are needed for every day.

*Read the Bible in retirement.* Thus you will have an opportunity of revolving its revelations leisurely, and with personal application. In this way your interest in it will quickly grow; and you will soon acquire the habit of regular and earnest converse with the Revealed Eternal and cherish a deep sense of your responsibility. It comes immediately from God. It contains His mind and will—points out the end of your being, and the means of attaining it—presents the perfect law of righteousness—exhibits the remedy that alone can relieve and soothe the heart, burdened with guilt, and corroded with care. It directs to the fountain of life, and guides to the source of light and bliss.

*Read it with humbleness of spirit.* As it is a communication from the Supreme Intelligence, there will necessarily be much in it which will be, as His nature, beyond the comprehension of man's limited powers. Difficulties and mysteries may be expected. In the operation of the laws of the material universe,

does not Jehovah move in darkness? Not a grain of sand, or a drop of water, or a form of life, but is invested with mystery that the human mind cannot penetrate. Is not His way in the sea? And is it to be expected that it would be otherwise in the Revelation that comes from Him "whom no eye hath seen or can see?" Presume not to allege that such a part is befitting, and such another part is not befitting, the Perfect Intelligence to reveal. You must sit at the feet of Revelation and receive its instructions implicitly and without hesitancy. Entertain the doctrines and counsels of the Bible with all simplicity and readiness. In the manner in which you treat revealed truth, your spiritual and eternal weal is involved. It demands from you the most child-like attention. If you question, or doubt, in regard to any part of it, reason will bewilder, and imagination will be cast on an ocean of uncertainty. You are in darkness, and need divine light; your passions are irregular and corrupt, and require to be refined and reduced to orderly and peaceful action. Open your ear to the voice of God. Open your reason, your heart, your conscience to His sacred teachings. Implore the Spirit of Truth to illumine and guide you—to empower you to reject the yoke of ignorance, error, unbelief, and every corrupt and malign bias. To the Bible you should give most earnest heed. Treat it not with scorn. Be not as the Secularist, who listens not even to the lessons of the Book of Nature, which makes known the eternal Godhead, and affects to triumph in the thought of a fatherless world. Be not as the mere Deist, who can draw no truth or principles from his system, which can in the least break the power of sin in the heart; and no consolation which can in any measure sway his will to yield to that of God in the hour of pain and peril; and no hope which can sustain and gladden the soul, as it quits the cherished scenes of earth, and passes into the state unseen and everlasting.

Treat it not as vulgar, or weak, or fanatical to read the Book of God. Were Moses, Isaiah, Daniel, Paul, and John; were Sir Isaac Newton, Pascal, Boyle, and Milton, Judge Hailes, Wilberforce, and Buxton, men of this stamp? What says Locke on this



vital point? When asked, a little before his death, how a young man could in the shortest and surest way attain a knowledge of the Christian religion, in the full and just extent of it, he said, "Let him study the sacred Scriptures—especially the New Testament. Therein are contained the words of eternal life. It has God for its Author, salvation for its end, and truth without any mixture of error." What hath Byron, who certainly was neither practically nor theoretically an earnest friend of the revealed faith, declared on this matter? A year or two before his death, John Shepherd, Esq., of Frome, wrote to him, saying that, among the papers left by his wife, Mrs. Shepherd, who had died about two years before, he had found a prayer which she had presented on his behalf, a copy of which he transmitted to his lordship, who, in reply, bore this striking testimony to the happiness of the true believer in the revelation of God. "Indisputably," says his lordship, "the firm believers in the gospel have a great advantage over all others; for this simple reason, that if true, they will have their reward hereafter; and if there be no hereafter, they can be but with the infidel in their eternal sleep; having had the assistance of an exalted hope through life, without subsequent disappointment, since at the worst for them, out of nothing, nothing can arise, not even sorrow."

Robert Nicol thus descants on this boon of heaven; the Bible:—

"Thou doubly precious Book!  
 Unto thy light what doth not Scotland owe?  
 Thou teachest age to die,  
 And youth in truth unsullied up to grow  
 In lowly home, a Comforter art thou—  
 A sunbeam sent from God—an everlasting bow!  
 O'er thy broad ample page,  
 How many dim and aged eyes have pored!  
 How many hearts o'er thee  
 In silence deep and holy have adored!  
 How many mothers by their infant's bed  
 Thy holy, blessed, pure, child-loving words have read!  
 And, Father, thou hast spread  
 Before mine eyes this Charter of the free  
 That all Thy book might read,  
 And justice, love, and truth, and liberty.



Its gift was unto men—the giver, God !  
Thou slave ! It stamps thee man—go spurn  
Thy weary load."

*A vigilant use of all secular, and a careful observance of all sacred, time should be followed.*

There should be an orderly arrangement of the hours of each day, allowing suitable hours for each particular business, and appropriating no portion of time to idleness, or frivolity, or vice. To act otherwise will introduce confusion and disorder, pervert time, and weaken character and influence.

There should be regular *early rising*. If the reverse be the system adopted, then you get to business at a late hour, and everything is out of place, and much goes wrong during the course of the day. In order to rise early, you should retire at an early hour in the evening. One hour's sleep before midnight, it is alleged, will yield more benefit than two hours after that time. There are some temperaments that require more sleep to replenish and invigorate them than others. Whatever may be the length of time necessary to refresh, repose in bed after being recruited, and when fully awake, is greatly injurious. It enervates and depresses. Early rising, if observed with regularity, will be found promotive of health, mental vigour, and peace of mind. It is one of the likeliest means of bringing men to a good and cheerful old age.

Franklin says, "That he who rises late may trot all day, and not have overtaken his business at night." Dean Swift states, "That he never knew any man come to greatness and eminence who lay in bed of a morning." On this point, Buffon thus writes :—"In my youth I was very fond of sleep ; it robbed me of a great deal of my time, but my poor Joseph was of great service in enabling me to overcome it. I promised to give him a crown every time that he would make me get up at six. Notwithstanding some abortive attempts, Joseph persisted, though at times exposed to vehement ebullitions of ill-humour. But he eventually succeeded." And Buffon adds, "I am indebted to poor Joseph for ten or a dozen of the volumes of my books."

Frederick II. of Prussia gave orders never to be allowed to sleep later than four in the morning. Peter the Great, whether at work in the docks at London as a ship carpenter, or at the anvil as a blacksmith, or on the throne of Russia, always rose before daylight. "I am," says he, "for making my life as long as I can, and therefore sleep as little as possible." Doddridge rose at five in the morning, and attributes the production of his writings to the difference between rising at five and seven in the morning, which would, during a period of forty years, give an addition of several years to his life. Revolve, then, the inducements and examples thus presented, and firmly and perseveringly resist an indulgence which is as injurious as it is ignominious.

"Thou silent murderer, no more  
My mind imprison'd keep ;  
Nor let me waste another hour  
With thee, thou felon, sleep.  
Lord, when the day of dread account,  
For squander'd hours shall come,  
Oh ! let not this increase th' amount,  
And swell the former sum."

In regard to sacred time, the Sabbatical rest is a most benign provision. The animals of labour—the sons of toil—the men of mental effort, need it. But for the seventh-day cessation from work, their energies would much sooner waste and wear out. This periodic intermission freshens and recruits both man and beast. To trench upon its entireness, or to appropriate it to labour, where manifest necessity or mercy does not call, is to diminish, if not destroy, a most precious boon, and to perpetrate most serious injury on society.

Religion needs it. It does not lie within my province in this place to elaborate an argument in favour of its institution and perpetual obligation ; nor shall I presume to attempt this.

But the Sabbatical rest is not merely an animal rest. This is only a part of its usefulness. It is not the end ; it is but an incident in the institution—a means to an end. This rest is holy—is sacred to God. The right observance of it is essential to spiritual vitality and growth. The business and labour of the

world, if unintermitted, would tend to efface impressions of religion, to weaken and repress pure affection, and to banish it from the earth.

Shall any of the young allege that it does not bear the Divine sanction ?

Was there no Sabbath in Eden ? Was it not then instituted ? “ And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it ; because that in it he had rested from all his work which God created and made.” Was not the seventh day thus consecrated to rest ? Was it not made for man—for the race—and, consequently, obligatory on all men to the end of the world ? Did not Jehovah set the pattern ? Did he not rest from the work of creation ? Was not the appropriation of one day in seven designed to commemorate the glory of God manifested in creation, and to promote and increase holiness in the soul of man ?

But, besides, when it was promulgated from Mount Sinai, it was so, not as a new, but as an old statute. Thence was it thus announced—“ Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath day, and hallowed it.”

Is it not, then, a *moral institute, and, consequently, obligatory not on the Jew only, but on the race* ? It was not of the Jewish economy, and it did not vanish when that system was abolished. The precise day originally instituted may be changed, but the same portion of time is retained. There is no act of repeal. Instead of the seventh, the first day of the week is, under the Christian dispensation, set apart to sacred rest. This arrangement is designed to commemorate the resurrection of Christ

—an accomplished redemption—a new and glorious creation. There may not be direct command in regard to the change; but there is nothing unreasonable in it. The Lord of the Sabbath observed and honoured this day. His apostles and disciples did so. While the original Sabbath gradually merges into the fullness of the Christian Sabbath, the institution preserves throughout its essence and distinctive features, a day set apart to God and His worship. Circumcision may pass into Baptism, and the Passover into the Lord's Supper; but the Sabbath is the Sabbath, and it can be nothing else: it was not peculiar to Judaism; it owns a specific application to Christianity; it coalesces with every economy; it travels with every age; "it goes through all times and dispensations, identical in principle and invariable in form;" it renews itself; it endures; it is everlasting. The things of earth do not affect it. It is established in immutable morality and religion.

*The perpetuity of the Sabbath is unbroken.* It is seen in the earliest records of patriarchal life, and in the latest memorials of apostolic times. It is to be seen alike "in Eden and in Patmos."

But it may be that some of you may allege that the Sabbath is an oppression, and especially that the Scottish Sabbath is a bitterness and a tyranny. Why forbid man to recreate himself, to angle in the stream, or sail on the river, or explore the forest, or ascend the mountain and inhale its breezes, and enjoy its sublime prospects, or to frequent gardens, museums, libraries, picture galleries, or theatres?

But would all this license, or any part of it, promote the morality and religion of the people? Without morality and religion, recreation would rapidly degenerate into brutal licentiousness. The man of toil has too little recreation. Commercial enterprise has bought up the hours for recreation on the common days, and turned them into hours of labour. Secularity may purchase the Sabbath, devote it to recreation, and appropriate it to toil. Thus the institution which had embraced man's dignity, his liberty, and his immortal interests, would be lost. It surely insults man, never to look beyond his physical condition. Has he not a

spiritual and immortal nature? And is not the Sabbath designed to raise his thoughts above all that is sordid and secular, and to call him to the sanctuary, and engage him in converse with themes that tend to purify and elevate, to bring solace to grief, and succour to weakness?

And is the contemplation of the works of God to be interdicted on the sacred day? Not so. But the Sabbath stands connected with a higher revelation than that in creation. The Sabbath walk may at once invigorate the body and enkindle devotion. But, ah! it may be to keep God out of the thoughts, and, in many instances, to escape from pious exercises and holy conversation. When groups go together, how apt is the conversation to be vain! How frequently does the Sabbath stroll lead to sinful indulgence, and end in intemperance and dissoluteness!

In regard to Sabbath observance, there are two *extremes*. There may be too much outward *strictness*. The duties of the day may be so overstrained as to make men think that they can hardly speak, or move, or look around them without violating its sanctity. This is to throw a gloom over the Sabbath. This gives its exercises a forbidding aspect. There may be too great *laxity*. Men may regard it chiefly as a day of animal rest, and thus it will resemble a great festival rather than a season of devotion—a day of idleness, gossip, and amusement, mixed up with some mechanical religious offices.

*Seek not to relax the entireness of the Sabbath rest.* Some extend the Sabbatical sacredness to every day. It seems to be without just and valid reason to allege otherwise than that the first day of the week is designed and set apart for animal rest from labour, when necessity and mercy do not demand it, and for public sacred instruction and worship; but still it may be held that Christ's Sabbath, following all that was natural and ceremonial in the ancient Sabbath, may shed a peculiar sacredness over all sacred time, and thus presage the universal and perfect Sabbatism of heaven. But a quotidian Sabbath, rightly observed, would not suit the business of life, though men ought to live every day religiously, and to carry forth from the Sabbath

its hallowed impulses and feelings into the other days of the week—to elevate and sustain them amid its wearisome activities and depressing cares. Thus the seventh-day Sabbath would be degraded to a common use, and religion would only have the little intervals between the hours of labour in which to announce her lessons and to assert her claims. And if, with the Sabbath as it stands, she finds it difficult to maintain her supremacy, what would it be if her voice were only to be raised amid the thousand discordant sounds of secular pursuits? You bid her fashion the iron, and you will not give her time to heat it. Thus the every-day Sabbath would soon turn out to mean no Sabbath at all.

*Revere the Sabbath, and keep it holy.* It requires you to abstain from the labour of the body, and the labour of the mind, in regard to secular business and secular studies. Avoid all unnecessary words and thoughts about secular subjects. You should spend the whole time, when you are awake, in prayer, religious reading, meditation, and sacred conversation, if you have opportunity; and in attendance upon the public ordinances of grace, and refrain from those innocent recreations and amusements by which the body and mind are refreshed and gratified; because you can very well dispense with them for one day, as you are at liberty to use them on the other six.

Works of necessity and mercy must be attended to. Domestic entertainments, travelling for pleasure, public amusements, lie not within this sphere. But the fire must be kindled, flocks and herds must be cared for, the conflagration must be quenched; the beast fallen into the pit must be relieved; the man in want must be assisted; and the sick must be visited.

How vastly important is the right observance of the day of God! If we view it simply as a day of rest, all creatures subject to toil will attest its *beneficent tendencies*. If you consider it in its relation to the industrial wealth of kingdoms, statistical inquiries will attest that six days of labour, followed by the weekly rest, are more productive than a system of continuous toil. If you view it in its bearings on the stability of commonwealths, Edmund Burke, the greatest of modern statesmen, will tell you

that it is invaluable. If you think of it as a bulwark against the inroads of infidelity, Voltaire, who not only rejected Christianity, but vowed to crush it, will confess that he despaired of effecting his object, so long as people could assemble every week for religious worship. If you view it as affecting the prosperity of Christian Churches, all history will point to its observance or neglect as the infallible index of spiritual prosperity or decay. If you think of it as contributing to fan the flame of personal piety, and to deliver the soul from the gathering mists of earthly feeling, Wilberforce will hasten to assure you that it was his Sabbath musings which raised his soul, when it was ready to cleave to the dust, and saved him from plunging into the troubled and turbid waves of party warfare.

Every man of living godliness will tell you that it accords with the instincts of his new nature. He hails its weekly return. He looks at it as it bends over the race, like the bow in the cloud, with its sublime memorial of creation and redemption, and invites and attracts his meditations upwards, and seems to open a pathway for our feet into the heaven of heavens.

“O Sabbath!” exclaims Richard Winter Hamilton, “needed for a world of innocence! Without thee, what would be a world of sin? There would be no pause for consideration—no check to passion—no remission of toil—no balm of care. Blessed day! from the first institution, the outgoings of its morning and its evening rejoice. It is a day of heaven upon earth—life’s mental calm—poverty’s best birthright—labour’s only rest. Nothing has such a hoar of antiquity on it; nothing contains in it such a history; nothing draws along with it such a glory. Nurse of virtue; seal of truth. The household’s richest patrimony; the nation’s noblest safeguard. The pledge of peace; the fountain of intelligence; the strength of law; the oracle of instruction; the ark of mercy; the parent of our manhood’s spiritual greatness; the harbinger of our soul’s sanctified perfection; the glory of religion; the watch-tower of immortality; the ladder set up on the earth, and the top of it reacheth to heaven, with the angels of God ascending and descending on it.”

The following authentic narrative of six young men is strikingly illustrative of the snares that beset the path of youth, and shows how soon the fairest prospects may be turned into blighted hope and ruined character :—

“ Somewhere about twenty years ago, six lads, natives of one of the northern counties of England, mutual acquaintances, and similarly educated, went to London about the same time, to be employed in different branches of business. Of moral habits, and accustomed to the observances of religion, they were for a considerable time attentive to the duties in which they had been trained ; kept the Sabbath with at least external decency, and were regular in their attendance on the public services of the day. By and by, a change for the worse appeared. With one exception the course of the young friends was similar ; in their degeneracy they kept pace, and the end of all was miserable.

“ One of the five went to the metropolis beloved for his gentle, generous spirit ; was remarked by his associates for his religious impressions, and during a length of time was exemplary for his attention to the duties of the Sabbath. Jaunting on the Lord’s day was the first decided step of defection, soon followed by gaming and every evil work. Next came bankruptcy and total destitution ; his life was last of all led in the streets. Shunned by his former companions, he grew as callous as he was degraded ; and at length sought and found an asylum in a London workhouse, where he died from exhaustion and disease two  
ter his admission.

“ Another, of whose seriousness of character as favourable, if not higher hopes were entertained, fell before the same temptations ; married, lived expensively, ran into debt, under the pressure of his difficulties robbed a generous master, fled to America, where he gave himself up to brutal intemperance, and soon died, the victim of wretchedness and vice.

“ A third, losing character and subsistence by a similar course, poisoned himself in despair.

“ The fourth was a young man of high talents and cultivated mind, a solicitor by profession, with very flattering prospects ;



Sabbath-breaking, gaming, intemperance, with their usual train of bankruptcy and beggary, marked his course. He died of want, and his famished corpse was found in the night on the steps of a house in Islington."

The history of the fifth is a repetition of the tragic tale. Sabbath profanation was followed by dissipated habits. He committed the crime of seduction, fled with his victim, exhausted his means of living; having reached a town in the north of Scotland, he drank to excess to drown his misery, and went and shot himself in his bed. "And here," said the narrator, "am I, of the six, alone remaining to tell the story of their fall." And *his* preservation he ascribed, under God, to the alarm which smote him when his early associates first proposed to pass part of their Sundays in pleasure, and to the reverence which he sedulously cultivated for the Lord's day and the public ordinances of religion.

Revolve oft and seriously the miserable fate of the five, and run not in their course. Cherish and follow the example of the one who held fast his integrity. Dread the beginning of an evil career. Break off from immoral companions; preserve a habitual reverence for the day and for the house of God.

There should be *active beneficence*.

As the young form constituent members of the community, on whose training, character, sagacity, and energy its social strength, stability, and influence in the coming age will necessarily depend, and are linked together by near mutual relations and sympathies, they ought to make suitable and sustained efforts to promote, not merely their individual intellectual and moral improvement, and that of their fellows, by such means as have been already indicated, but to extend their regard and their exertion in this way to those in the sphere they occupy who may not have acquired the ordinary branches of education, or who, whether they have done so or not, may have become dissolute and intemperate, and otherwise, it may be, an encumbrance, a pestilence, and a peril in the social circle, in order to impart to them secular and sacred knowledge, to establish them in habits

of sobriety, industry, and circumspection, and to prepare them, if they share them not, for the enjoyment of civil rights and privileges in the measure attainable. Ignorant, immoral, and irreligious persons are as a canker which eat into the core of the national tree. They are so many ulcerous growths and eruptions which waste and impair the strength and obstruct the free and full action of the body politic, and demand instant and earnest attention, and the skilful application of the requisite remedies. If, then, you have been under the teaching of Him who is "the light of the world" and its only efficient Rectifier and Healer, you will not only, according to your opportunities and ability, take a lively and prayerful interest in the circulation of the sacred oracles, in whatever district or land they may be needed, and in sending heralds of divine mercy to expound them, and employ all right means for the right training of the young for the life that now is, and for that which is to come, and for the enlightenment and reclamation of those devoted to idolatry and enveloped in superstition, but in instructing all, whether in youth, in manhood, or in old age, who are sunk in ignorance and barbarism, and in stirring up those who are living in spiritual unconcern to inquire into and survey the reality of their condition of sin, and the impending evils which spring from it, and to hasten to Him who is the Refuge of the exposed and the Saviour of the lost. With this view, each of you should strive to gather a group around you, especially of those, in childhood and youth, who are the developing germs of the coming generation. The exercises, if carefully and steadily performed, would contribute to invigorate your mental energies; and the consciousness of singleness and benevolence of aim, with the knowledge of valuable benefit conferred on others in great and pressing exigence, and of satisfaction thus realised, would yield a present and important result, even to yourselves. This is the mission, noble in design, and momentous in bearing, which you ought to prosecute with vigour and constancy. Your continuance for a time in this earthly scene is doubtless for this object. For this it is that the air is allowed to swell your bosom, and the sun to

gladden your way, and the soil to pour forth its riches to you. By rightly engaging in enterprises of this kind, you will demonstrate that, in some humble measure, you are "the salt of the earth," and "the light of the world." Manifold are the directions, and various are the expedients, which have been adopted to meet the varying phases of degradation, crime, squalor, and wretchedness to which your consideration and effort may be assiduously given. The week-day meeting for secular and sacred instruction; the week-day and Sabbath prayer-meetings, for devout fellowship and religious conversation; the Sabbath school, district visitation, tract societies, and tract distribution; associations for the benefit of the poor, the disabled, the aged, and the outcast, under whatever form; benevolent loan societies; halls and clubs for promoting harmless recreation and useful improvement, embracing newspapers, magazines, and games which may be carried on without gambling; weekly readings and music—all with the design of furnishing a substitute for the card and supper club, the opera, the theatre, and the dancing saloon—deserve and require your consideration and support. Your walk of beneficence should take the direction of the bothy, the dispersed hamlets, the dingy and repulsive lanes, and the dark haunts of profligacy which lead down to hell. Familiarise your minds with the diversified and newly developed phases in the condition of the neglected classes, and with the schemes, the scenes, the labours, and the results embodied in such books as those of Mrs Raynard, Mrs Wightman, Mrs Bayley, Miss Marsh, Mr John Ashworth, and other authors. By attempting some of these social and benign plans, you may thus instrumentally put the sacred leaven into the corrupt man, which may extensively pervade him. The power that each of you may in this way acquire, may be daily enlarged. Every one that is affected by it now, affects others also in their individual sphere, and may, in course, come to affect multitudes whom he never saw. The single seed may multiply into a hundred or a thousand fold. Is it not said, "He which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude

of sins ?” “ Save a soul from death,” “ hide a multitude of sins,” rescue a soul from hell, raise a soul to heaven, involve reasons, and exhibit incentives calculated to operate upon the heart and conscience of the saved, and stimulate them to expend effort and sacrifice, and to abound in liberality and prayer for the reclamation of those that are “ out of the way.” He who is favoured to achieve this, though it should be in a very limited sphere, may not, indeed, realise great renown, but he, nevertheless, does a great work. His exertions may be little observed and unobtrusive, but they are constant and beneficial, and shall be followed by many and blessed results. Rise up, then, to the importance and urgency of your special mission, and strive, with increasing energy and zeal, to train many for social usefulness and honour, and to win them to your Saviour and Lord.

Not one of you can be so destitute, or ignorant, or obscure, as not to have opportunities of caring for this “ work of benevolence and human melioration.” With some of you they may not be large, but still the least favoured among you may have some means of benefiting others within your reach. If you have neither the ten talents nor the five, you have at least the one. The peasant, the artisan, the man-servant, even the pauper, can do something in the diffusion of knowledge, and in the extension of Christ’s kingdom. The humblest of you may aid, in some measure, in rightly training the young, in setting a proper example before those with whom you are outwardly connected, in giving wholesome warning against sin and disorder, in offering suitable incentives for others to employ with assiduity the sacred instrumentalities to which they may have access, and, perhaps, in casting in their mite into the treasury of the Lord. The least pin in a machine, as well as the motive power, has its place and its use. So it is with each in the kingdom of Christ. Be stirred up to increased diligence and self-sacrifice in this work. Try to do more than you may have done. Examine candidly and solemnly your position, circumstances, power, resources, and opportunities, that you may ascertain where and how you may have any probability of profitably augmenting your exertions.

Seize every opening and every occurrence for doing good. Many are the examples which ought to stimulate and encourage you to attempt and prosecute such a course as this. Naaman, the Syrian captain, was afflicted with leprosy. His wife had a little Hebrew maid, a captive, who, in their trial and perplexities, said to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." This was the result of kindly and compassionate impulse, and indicated strong confidence in the God of Israel, and an earnest wish for the weal of her master. Small though this incident be, it was the beginning of those means which were made to issue, not only in his bodily but in his spiritual recovery. Moreover, when Naaman was wroth at the undeferential demeanour of Elisha, who sent his instructions to him by a messenger, to "go and wash seven times in Jordan," and he would be clean, and was on the point of returning; "his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather, then, when he saith to thee, Wash and be clean?" These servants, by their timely and wise suggestions, stopped his rage, and gave a new direction to his determination, and thus also subserved, in part, in the accomplishment of his healing and salvation. On a certain occasion, Jesus sat over against the treasury, and observed a poor widow throw in two mites, which make a farthing. "And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." What a model, not indeed as to the proportion in which Christian disciples, whether rich or poor, ought to give to the service of their Lord, but as to the spirit of self-sacrifice and thorough surrender by which they ought to meet the calls in providence to cheerful liberality and earnest labour! In a quiet home of Bethany, Mary, the sister of Lazarus, had the privilege of anointing Jesus to His burial, and thus received his generous commendation: "She hath done what

she could," and unconsciously acquired a fragrant and deathless renown. "She is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Her love prompted this act of consecration. The alabaster box, precious and costly, she cheerfully dedicated to her Saviour's honour, as the highest proof of the strength and fervour of her affection and gratitude. Revolve how great your obligation to Christ is. Look into the depths of guilt and misery from which He has delivered you. Meditate on the height of glory to which He is elevating you. Dwell on His life of devotedness to God, and to the melioration of the condition of sinners, both physically and morally, and the accomplishment of their complete and everlasting deliverance. "He went about doing good." Keep His cradle, life, cross, and throne constantly under your reflection; that your love and gratitude may ever grow in fervour, energy, and beneficence; so that you may be more and more stimulated to endeavour, by every means at your command, to promote the instruction of the ignorant, the reclamation of the wayward and the wicked, and the relief of the destitute. Cease not to call in Divine power to make, through the instrumentalities employed, this wilderness to blossom as the rose, and springs of water to break forth in this desert.

There must be a *faithful review of conduct* at set times, and a *frequent and earnest anticipation of man's final trial and final destiny*. Is it not right in the mariner to ascertain the position his vessel occupies, and the progress she has made toward her destined haven? And ought not man, as he proceeds along the course of time to the world of endless life, to ponder and review the past? Not to do so is to act most unwisely.

The young know what befalls the man of business who is irregular and inaccurate in making his entries, and neglects at stated seasons to examine the state of his affairs.

When, or how often, you should engage in this exercise, needs not at present to be discussed. If rightly done it cannot be

too frequently done. There ought at least to be certain periodical seasons when it should be faithfully observed. The close of the Sabbath may be very fittingly appropriated to it. *This* is a position from which you may review the events of the week with advantage. It is a time of rest and quietness. During the week, much may you have enjoyed; not a little of one character or another may you have done. In your intercourse you may have exerted no small measure of influence upon not a few; and now it is a very proper season to ascertain, as far as possible, what good or evil has been effected.

Be faithful to yourselves and to the obligations of righteousness. Observe where you have felt irregularly, and acted indiscreetly, or unjustly, or sordidly; and, if you have injured others, make what reparation may be in your power; and, in future, guard with vigilance against what may have been wrong. Self-review may be irksome; but you must not shirk it; if you do so once you will more readily do so again, and thus you may come to neglect it altogether. In so far as the dictates of reason and conscience are concerned, this were to live in frivolity and dissipation—to overlook the great end of your being, and the righteous tribunal before which you shall soon have to stand. Strive to get definite views of your moral state—of your spiritual preparation for eternity.

At the close of each day faithfully review what has occurred during its lapse. Even a heathen philosopher could urge his pupils to examine, every night before they slept, what they had been doing during the day, that they might discover what actions were worthy of pursuit to-morrow, or what vices ought to be shunned.

If the period reviewed be brief, the review can be made the more searching and exact. Each day and each portion of it—even the smallest—as it passes, must affect, more or less, your character, and contribute in some measure to shape your destiny for ever, and bear a record of the events which have occurred in connection with you, that shall come under the unerring inspection of Jehovah as judge. If, on review, you find duties omitted



that ought to have been performed—time wasted that ought to have been carefully employed—passions excited and gratified that ought to have been repressed—and deeds done that ought not to have been done—then there will be impressive admonition thus given to guard against these evils in time to come. If, on review, you find that you have thought little or nothing of God, and cared little for His authority and glory, or the spiritual improvement of your moral nature,—will it not be wise to revolve these circumstances for your guidance in the future? If on review you find that you have resisted some temptation to sin, that you have made some progress in personal excellence, will it not animate and encourage you to persevere in the way of righteousness?

If you should be on the bed of sickness, and brought to feel your weakness, then is the time for serious and faithful review and to hold close counsel with your heart. Then may you ascertain what habits you had formed—what temptations had swayed you—what companions had aided you in the cultivation of virtue, or had contributed to lead you astray. And while you should thus review the past, you should also anticipate the life to come—its solemn tribunal and its awful destinies.

*Strive to get realising views and impressions of your personal appearance before the once crucified but now exalted Lord and Judge.*

Before the righteous Judge, you shall have to appear individually, as you pass into the future state. An hour may place you in His presence. Some hour ere long assuredly shall; this is an individual act. You shall find, when you have gotten beyond this terrestrial scene, that you are the same person that you were when here,—that your power of thought, your power of emotion, your power of conscience, are still the same. You will feel, and ever feel, that as to sameness you are what you were on earth. Death shall not impair or annihilate your identity. This event—this mysterious and awing transition—shall rather invigorate individuality. Nothing shall then arise to divest you of this consciousness. And ah! now in the presence of the Supreme Judge, what if you should be in unbelief and ungodliness, and



under condemnation ? Now there is individual trial,—“ After death the judgment.” An indelible impression is made—permanent and absolute effect is produced—the moral destiny is fixed and realised—the awful doom hath come.

And then there is the termination of the present system, the dissolution of the earth and heaven, with all their beauty and magnificence ; and the last judgment. For all this the time is fixed : it draws on. There is “ a day appointed in the which God will judge the world in righteousness by that man whom he hath ordained.” It is “ the judgment of the Great Day.” It is “ the revelation of the righteous judgment of God.” “ Every man shall have to give an account of himself to God.” “ We must all appear before the judgment seat of Christ, to give an account of the deeds done in the body.” The decision of this grand assize cannot be modified or reversed. It is “ eternal judgment.”

And, lo ! Jesus cometh, and from His face the earth and the heavens flee away. The heavens are as a scorched scroll of parchment ; the earth staggers as a drunken man. Observe the unfolding pomp ; nature is moved ; the stars fall from heaven ; the sea boils with fury ; the mountains fall down before the fiery storm as shrivelled reeds ; the proudest works of man crumble into dust ; the judgment is set ; the seat is reared ; the retinue gathers ; the trumpet sounds ; the dead arise ; the living are changed ; the throne is filled. Jesus shall judge the world in “ righteousness, and the people with his truth.”

Oh ! how unlike the nativity of that Babe of Bethlehem, encompassed with poverty and peril ; the life of that Nazarene, scorned and repulsed ; the death of that victim of Calvary, crucified amidst execrations, is this glorious appearing of the great God our Saviour.

Now all in your life here shall pass in review again. Every man shall be judged. Every man shall then stand apart, bearing his own burden, occupying his own lot. Every man shall then give an account for himself and not for another. Each of your idle words, each of your vain thoughts, each of your impure desires, every bias of your spirit, every movement of your heart,

must reappear. All shall germinate afresh—all develop anew. “For God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil.” “Be sure your sin shall find you out.”

Great God ! and must our eyes see these desolations, and our ears hear these distractions ? Must we stand in judgment with Thee ! Now, then, bring us to meet the overtures of mercy. Now redeem us from sin and unbelief, and worldliness. Now empower us to trust in the sacrifice and righteousness of the Lamb that was slain. Now refine and enoble ; for, if in impurity and guilt, how dreadful to meet the final day, to witness the all-enfolding and consuming conflagration, and to go through the impartial ordeal of the judgment ! How awful to have to encounter “the wrath of the Lamb”—exhausted patience—inflamed mercy—incensed love ! The Cross no more propitiates—“The door is shut.” Nothing now remains for the impenitent but reserved retribution. This pierces all and exasperates all. This will be a fiercer fire than the everlasting fire prepared for the devil and his angels. It is a deeper, and darker, and more agonising perdition. It is the perdition that shuts up for ever under the wrath of the Lamb.

Now, then, seek heart and power to “kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”

“The day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat ; the earth also, and the works that are therein, shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness ; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat ? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.”

## CHAPTER VII.

### ON CONSCIENCE AND THE DEVOTIONAL SENTIMENT.

**Conscience—Views of Mackintosh, Brown, Butler, of other Authors, and of Paul :** Its power impaired by the Fall. Moral obligation : its origin. Elements which constitute actions right or wrong : Views of Aristotle, Plato, Zeno, Epicurus, Brown, Dwight, Paley, and other ancient and modern Authors stated and considered. Jehovah's nature and revealed will the reason of moral obligation : They constitute actions right or wrong. The redemptive system designed to restore man's original but now deteriorated principles to their proper position and sway. The conviction of a Supreme Intelligent Cause originates the feeling of obligation. An enlightened and invigorated conscience acquires power—prompts to duty—sustains under suffering. Impressions of accountableness to God instigate to great effort—Aid of conscience against temptation—Defection from right increases and desolates : Examples—Nero, Robespierre, Hazael. Religious element : Recognition of a First Cause and Supreme Ruler—as revealed in the Bible—as Redeemer. Benefit of Secular Education : Its inadequacy to transform the soul. Dominion of religious principle more powerful than any other motive for good action : Examples—David, Peter, Paul, Jesus Christ.

What is conscience ? Various are the replies given to this question. Mackintosh describes it as a faculty which is acquired, but universally and necessarily acquired ; and traces its decisions in regard to right and wrong to certain emotions of the heart. Brown makes primary and constitutional emotions of approbation and disapprobation the grounds of our moral judgment. This is nearly allied to the preceding view. Butler speaks of conscience as the ruling power in the mental constitution of man, and represents it as unperverted, as characterised by a native love of goodness for its own sake, and a corresponding hatred of all that is evil,—as an infallible standard of right and wrong. This is somewhat akin to what Zeno meant by living according to nature. Abercrombie seems to embrace this opinion, for he exhibits conscience as the presiding and regulating power in the moral

constitution of man ; as if it had escaped the general depravation of our nature, and as still sitting the uncorrupted censor of all the other powers and passions of the soul. Payne alleges that it consists in the susceptibility of the emotions of self-complacency and remorse, consequent on the act of judgment, and is a distinct faculty from it, inasmuch as the operations of conscience do not, as those of judgment, extend to others, and judgment by itself could not originate emotion, and become a moral impulse to action. Thus he differs from Wardlaw, who regards it, not as a distinct faculty, but only as the exercise of judgment in reference to human conduct and its principles, combined with the susceptibility of certain emotions which do not determine, but arise from, the decision of judgment. Wayland says, that the office of conscience embraces a threefold character ; it enables man to discover the moral qualities of action,—impels him to do right and to avoid wrong,—and is a source of pleasure when he has done right, and of pain when he has done wrong. It has thus a discriminative and impulsive power. Without attempting an examination of these different theories, conscience may, in its general aspect, be described as the moral power in man by which he discerns right from wrong, though not invariably nor always unerringly. It is his moral memory—the remembrance of the heart. It is more than mere consciousness. It performs what consciousness does not. It doubles all his feelings when they have been such as right principle inspired. It multiplies them in a much more fearful proportion when they have been such as vice awakened. Conscience seizes every moment of guilt which of itself would have passed away, and suspends it for ever before his eyes in fixed and terrifying reality. Seneca, in his Ninety-seventh Epistle, tells us that the first and greatest punishment of guilt is to have been guilty. Nor can any crime, though fortune should adorn it with all her most lavish bounty, as if protecting and vindicating it, pass unpunished ; because the punishment of the base and atrocious deed lies in the very baseness or atrocity of the deed itself. Shakespeare has said that “ Conscience is a dangerous thing. It makes a man a coward. A man cannot

steal, but it accuseth him. A man cannot swear, but it checks him. It fills a man full of obstacles."

Whether conscience be an original faculty, or only the judgment exercised on the moral qualities of actions, viewed in relation to the law of God, and the moral obligation arising from it, may not be very easily determined; but it may be said of it, at least, that it has a reference to what is morally right and wrong. In morals, certain acts lead to certain results. No seer is required to indicate the issue. When green leaves fall, the winter is at hand. When the tree puts forth its buds, the spring has come. When the sun sets, the night ensues. When the water swells, a boisterous storm may be anticipated. Conscience conveys certain impressions of the qualities of actions. When it conveys an impression of an action as morally right, it approves of it. When it conveys an impression of an action as morally wrong, it disapproves of it. Paul, in describing the Gentiles, says that, while they have not the written law, they "show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." It forms decisions both in regard to man's own actions and also in regard to the actions of others.

*Conscience is, indeed, impaired by the Fall.* The moral constitution of man is not now found to indicate and reflect the moral character of God, and to obtain, in its natural operations, His approval, though Dugald Stewart, Thomas Brown, and even Melancthon, seem to think otherwise. It retains not its primitive purity and power. It is enfeebled. Its discernment is not perfect, and consequently its moral decisions are not free from defect. It is not an authoritative oracle that ought to be implicitly trusted. Conscience is not now faithful. Is not love of God the fundamental principle of all right action? But is there not in man an entire absence of the love of God? And yet is conscience at all alive to the evil involved in the want of this principle? Has man, in short, anywhere, or in any condition, even the most favoured, just conceptions of the character and claims of the true God? Has he a true penitential sense of the

evil of having violated these claims? Has he anything like an adequate impression of their paramount importance? Has conscience, with an authoritative and effective voice, said to man, "Thou shalt love the Lord thy God with all thy heart and with all thy soul?" Has it power to enforce its sanctions, even when its demands are right? May not conscience approve while the affections and desires rebel? But surely this is not like the working of an unfallen principle. Verily conscience is vitiated and defiled. It may become more obtuse and hardened; for man does not become intemperate and profane at once. He never becomes a proficient in any sin by a single leap. The youth first hears the oath, blushes as he falters out his first profane expression, and goes on, step by step, till he rolls sin as a sweet morsel under his tongue. It is so with any sin.

*What is moral obligation, and what is its origin?* Moral obligation may be that condition in which an intelligent and moral being as man would condemn himself for not doing a right work required to be done by him, and think he deserved to be condemned by others connected with him should he refuse to do it; but would approve himself, and expect the approbation of all others cognisant of it, should he perform it. A moral agent is the intelligent being who is subject to moral obligation. Moral action is what is done knowingly and willingly in reference to a just standard. Good moral action consists in fulfilling a moral obligation knowingly and willingly; while bad moral action consists in the violation of moral obligation knowingly and willingly. Hence good moral character involves the predominance of a series of morally good actions; while bad moral character involves the predominance of a series of morally bad actions. The idea of moral obligation arises from the operations of man's moral nature as necessarily, instantaneously, and invariably, as pain does upon his too near approach to fire, and precedes the pleasure felt in implementing it. It does not depend upon his choice whether he shall feel the obligation to relieve and succour a distressed parent. He has the apprehension of the obligation naturally and spontaneously.

*What, then, constitutes an action right or wrong? What constitutes moral excellence?* To these questions very various and different answers have been given, both in ancient and modern times. Aristotle holds, that moral excellence is the mean between two extremes,—the medial habitude in accordance with right reason, as frugality which, he alleges, lies between avarice and profusion. Such was the dogma of the Peripatetics. Plato, again, holds that it is the suitableness of the affections from which man acts to the object which excites them, and that the well-being of man depends upon the harmony and co-operation that exist and obtain among these; and in his experience, Zeno teaches, that it consists in living according to nature; but the Stoical School, of which he was the founder, was divided—some maintaining that it consists in acting according to the nature of things, which is embraced by Cudworth, Clarke, and Price; and subsequently by Woolaston, Malebranche, and Shaftesbury, and others, in acting according to the nature of man,—according to the principle of self-love, which Butler appears to favour. But human nature, as it exists, is corrupted; and, acting according to its tendencies and dictates, it never can originate and promote true happiness. Jonathan Edwards holds that it consists in benevolence to being in general, and thus follows the later Platonists, or Eclectics; but this definition is greatly defective, inasmuch as it excludes gratitude. This is allied to Hutcheson's moral sense, or inward mental power, by means of which the feelings of moral approbation or disapprobation are excited in the heart, by emotions and affections which arise in man's condition and course; as also Thomas Brown's relations of actions to the human mind, by which these originate the immediate and vivid feeling of approval, which is the basis of moral judgment. Epicurus and his followers hold, that happiness involves merely the enjoyment of present pleasure and the absence of present pain, and that the feelings and actions which secure these are the best. This is the lowest gradation of the system of utility, and excludes altogether the superintendence of a supreme Ruler. Aristippus, Democritus, and Hobbes hold, that virtue and vice are arbitrary



distinctions, depending on the will of the magistrates and the authority of human enactments, so that as these vary, what is vice to-day may be virtue to-morrow, and what is vice in one country may be virtue in another. Hume makes moral excellence to consist in whatever is agreeable to ourselves and others; to ourselves without injury to others, and to others without injury to ourselves. What is useful is confined to the present condition: A future immortality is not recognised: God and eternity are excluded. Adam Smith resolves it into sympathy: Actions being right or wrong according as they have had, or not had, a concurrent sympathy in the mind; while Mandeville resolves it into vanity, and makes all action to arise from this principle. Dwight lays the foundation of moral excellence in utility, and alleges, that what is useful is unfolded and indicated in the Word of God. Goodwin and Paley teach, that it consists in expediency, which they make to extend to all the results of an action—collateral and remote, as well as to those which are immediate and direct.

It is not necessary to examine any of these theories on the origin of moral obligation, and the constituent elements of moral excellence. In most of them there may be something that is right; in all of them there is something wanting. If man be under a Supreme and Perfect Lawgiver, then His nature and revealed will must be the reason of moral obligation, and constitute an action right or wrong. An action is right when it is in entire accordance with the nature of God, and consequently with the revealed will of God, which is the manifestation of His nature. It is wrong when it is in disconformity to His nature and revealed will. In this conformity or disconformity consists the real rightness or the real wrongness of actions. It is not the will of God that makes a certain action right or a certain action wrong. But God wills it because it is right, and forbids it because it is wrong. Why it is right is, that it is in accordance with His nature. Why it is wrong is, that it is not in accordance with His nature. How it comes that this constitutes rightness or wrongness we cannot tell.



But if the existence of an Eternal Lawgiver be admitted, it could not be otherwise. This existence, whatever it may be, is the source of moral obligation. Thence arises the obligation to love, honour, and obey God. The glory of God, not the exaltation of self, is what an intelligent creature is bound always and wholly to seek. In thus feeling and acting, his own benefit and happiness, and the good of his neighbour, are involved, promoted, and secured.

The grounds, then, of moral obligation lie in the essential, eternal, and immutable principles of rectitude which subsist in the nature of the Divine mind, and which were the features of the image in which man was formed, and the violation and abandonment of which were his dishonour and his ruin. The necessary effect of true conformity to the Divine will is true happiness, and of disconformity to it, real unhappiness.

*The redemptive system revealed in the sacred volume is designed to restore these principles to their paramount authority and legitimate operation in those on whom it is to be made to bear with transforming power.* When this benign plan is completed, the light and love of the Godhead shall find a mirror in the soul of every one of the redeemed. And in the perfection of knowledge, purity, benevolence, and joy, the inhabitants of heaven shall realise what their faith had believed, their hope had anticipated, and their imagination tried to picture; but what in experience will be found to transcend, by infinite degrees, their loftiest and most enlarged conceptions of the blessedness of a sinless world.

*The conviction of a supreme intelligent Cause gives birth to a feeling of obligation.* Man undergoes a process of moral experiment. In the first state of that process he comes to find that his actions produce effects upon others, which, again, result in pleasing or painful consequences to himself, according as these actions of his have met with approbation or disapprobation on the part of those whom they have affected. This is as certain in its operation as is the result of any law of nature. The effect is not produced arbitrarily or capriciously. Hence, then, arises the idea of duty, and along with this the idea of obligation. The viola-

tion of the moral or physical law involves the violator in suffering. The almost invariable detection which arrests the murderer, the ruined health of the drunkard and the debauchee, the misconduct of children, as consequent on the neglect of parental duty, the impossibility of uttering falsehood with impunity, are only a few instances, among thousands, which might be adduced, that most clearly show that the Governor of the universe is not indifferent to right and wrong, but will, in His own time and way, manifest His love of those who truly obey Him, and His displeasure with those who do not.

*When conscience is enlightened and invigorated, it acquires power*—it resumes its rightful place. The proper master of the house had been kept in chains, and a whole host of needy usurpers had lived at large at his expense. He expels the usurpers. This Ulysses returns to his place, and the host of plunderers by whom it has been infested will speedily submit before his unerring aim.

Conscience is the most powerful impulse to duty. Wealth cannot bribe to unwearied effort. Ambition cannot, except in some incidental instances, lay hold on the soul with a grasp sufficient to keep it in action. Sensual pleasure, with its soft whisper, can do nothing toward shaking off the indolence and sluggishness of man. Fame, with her silver trumpet, calls in vain. These influences can reach only a few. But conscience has a motive power which can be brought to bear upon all, and can be cultivated till it evokes every energy and tendency and function of the soul into constant and vigorous action. Every other motive is mean and contemptible. The spirit of man is ashamed to confess itself a slave to any other power.

But this is not all. All other motives soon lose their influence. Trials and disappointments repress, if not destroy, any other governing power. But it is not so with conscience when it rules in man. The sword may cut off his life, but it cannot penetrate his soul. Rather than yield to the unrighteous and tyrannous statute of the Persian monarch, Daniel would encounter the ferocity of the unrestrained lions. Rather than do

obeisance to the image of gold set up in the plains of Dura, Shadrach, Meschach, and Abednego would brave the flames of the seven-fold heated furnace.

Paul is shut up in prison, and he writes the Epistle to the Hebrews. The earnest Bunyan is consigned to a dungeon, and there he describes the "Pilgrim's Progress" to eternal day, and scatters the food of angels over the earth. The unprincipled and ferocious Jeffreys throws the holy Baxter into chains, and he delineates and portrays "The Saint's Everlasting Rest," and, perhaps, does more in his adversity for the spiritual good of man, under the pressure of conscience, than during all the days of his prosperity. Amid countless recoilments and sufferings true faith never fails. It lifts up its head through storm and shower. It is as the autumnal anemone, ever shaken, but never deflowered. In trial true religion is revealed in its power and brightness, as the gem irradiates the darkness, and the bow adorns the cloud.

*If man would only fix the impression on his mind that he is accountable to God for all that he does, then the amount of effort and success would be almost unmeasured.* When he connects the unlimited demands of eternity with every effort to conquer sin, to subdue his appetites and passions, and with every resolution and every exertion to do good, whether for life or for a moment, he will not walk through the world unfelt or unknown, and will not go down to the grave "unwept and unhonoured." Every unholy desire that he masters, every thought that he treasures up for future use, every moment that he seizes as it flies, and stamps with something morally precious, that it may carry to the judgment-seat; every influence which he exerts upon the world for the honour of God or the benefit of man, stand connected with the approbation of God and the rewards of eternal ages, and stimulate to make still nobler achievements.

Consider the man who has lived and acted under the direct and continued influence of a conscience which chained every thought and every exertion to the throne of God. He has gone, we shall suppose, at an early stage of his course, to his audit, and

to endless life and bliss. As we stand at his grave and muse, and as we retire from it, we will wonder that he finished his work and did it so soon, and went home to his rest in the morning of life ; while we, far on in our course, may scarcely have entered seriously upon the path of doing good. The marble memorial may soon waste and disappear ; but the light that surrounds his imperishable dust will grow brighter and brighter, because his faculties were under the continued direction and control of a sanctified conscience. This is the strongest impulse to noble enterprise. Therefore we should assiduously cultivate conscience.

Besides, *conscience aids against temptation*. Temptations are to be met with every day. These we must resist. Nothing but a conscience increasingly tender will enable us to meet and overcome them. Indolence may tempt to inaction : nothing but a cultivated conscience can effectually rouse from it. The love of being regarded as shrewd in detecting character may incite us to indulge freely in remarks on those who may not be present. No courteousness, no sense of justice will avail to break the force of this temptation, but an enlightened and quickened conscience will. In the transactions of life, man may intend to be honest, but he may be strongly tempted to cheapen what he buys, and overpraise what he sells. "It is naught, it is naught, saith the buyer ; but when he is gone his way, he boasteth." A discriminating and enlivened conscience will deter us from these practices.

There are many who attend somewhat to character in the sight of men, and would submit to anything rather than the loss of reputation. This is so far well : for the man who is utterly callous to this, is all but hopeless. But what is it to be judged by men, in comparison of being judged by God ? Who that believes in the justice of the Divine Lawgiver, and in the immortality of the soul, would not prefer to have *His* approbation to that of the intelligent universe ?

In no instance, on no ground, for no secular gain, in behalf of no political party or religious sect or private friend, should we swerve from the claim of justice and the clear dictate of an

illumined and reclaiming conscience. The man who does so with knowledge falls in his own estimation, and an indescribable and abiding inward wretchedness overtakes him. When his deeds of unrighteousness are known, he sinks in the estimation of all around him, and unhappily passes under ten thousand obloquies, and is ever met with suspicion and distrust, and rushes into greater excess in crime. In these circumstances, what progress men make in crime ! Defection from the course of purity and truth is as an inclined plane, and conducts with confounding rapidity to the place of open and settled wretchedness, and unmeasured disgrace and distress. Did not Nero wish that he had never learned to write when he subscribed the first death-warrant ? Did not Robespierre give up a judgeship rather than pronounce a sentence of death. And yet what appalling deeds of cruelty did both countenance and perpetrate ! How circumstances come to constrain men to commit deeds at which at one time they may have revolted ! Did not Hazael say, "Is thy servant a dog," to do as the prophet declared ? and yet he became that dog. If we would have peace and fortitude, if we would reach true greatness and gain honour, we must keep our conscience pure, void of offence toward God and toward all men. As the smallest flaw spoils the gem, so the smallest moral taint vitiates, dims, and weakens the character. A defiled conscience is as the shrunken limb that makes a man halt. It emasculates his courage. It looks furtively through the eye. It palpitates the heart. It agitates the nerve. In the conscience, convictions, vows, and projects are confusedly scattered, and the records of past life are deposited. From these records there is no erasure. In the heart and alone, conscience sits, surrounded by her own thunders, which sometimes sleep, and sometimes roar, when the world does not know. A human soul is an awful, unquiet possession for a bad man to have ! Who knows all those shudderings and tremblings which it can no more live down than it can outlive its own eternity ! Its voice, smothered far down, and piled over with mountains of earthliness, is yet like the forewarning trumpet of doom.

*In regard to the religious element, man stands on the threshold of a career of intellectual and moral improvement which shall never come to a termination.* He is the possessor of an immortal nature, and endued with a principle which leads him to recognise a First Cause and Supreme Ruler. But man is now a depraved and guilty being; and this principle is, in consequence of his fallen condition, under much restraint, and greatly weakened. He can do nothing to remove the load of condemnation that rests upon him because of sin, and the power of evil that pervades and reigns over him.

But still the tendency that prompts him to recognise a Supreme Cause, exists in some measure, even in the rudest of the race. The whole of self, then, is not sufficiently cared for, if the God-ward principle be not assiduously cultivated. Without religion—without the redemption which the Bible unfolds, and the godliness which it inculcates, man's nature must come far short of its high destiny, and the happiness of which it is susceptible. In the Bible, God offers him full and unqualified forgiveness through faith in the perfect atonement of Jesus Christ, and renovation of heart through the knowledge of the truth by the power of the Holy Spirit. Thus he may be justified and purified, and raised from the manifold evils that have resulted from sin.

Secular education and knowledge are good, but they do not and cannot reform the soul, and make it meet for the happiness of a holy life in the world to come. Ah! the book of secular knowledge—the school and the lecture-room, and the library, cannot remove the obstructions in the depravity of our nature to true spiritual enjoyment.

No doubt, *secular education* renders its possessor a better citizen, a better master and servant, and qualifies him for a more intelligent discharge of all the relative duties, and of all the civilities of life; and therefore it ought to be encouraged and promoted. Let every man, if he can, study the page of history,—master the science of civil polity,—investigate the principles of trade and commerce, and get a knowledge of the laws and processes of nature; for these pursuits are fitted to stimulate

thought,—to raise the mind above mere animal appetite,—to alleviate somewhat the sufferings of humanity, and to contribute to improvement and innocent gratification.

But when all this is done, and it ought to be done with a proper regard to the rights of conscience, in the high and holy themes of revealed truth, the man is not at all educated and furnished for eternity. He may have been taught to till the soil for his food,—to work up and combine the raw materials of nature into articles of dress and luxury,—he may be qualified to go to foreign markets to exchange one commodity for another,—he may be instructed to understand the principles by which society may be held together, and life and property secured to their rightful owners, but still there are depths in man's nature which have not been fathomed, and longings in his heart which have not been satisfied;—there are wants in his condition which have not been supplied. The question occurs—"What shall I do to be saved?" Until this question be solved, the matter of highest importance has not been attained. Open to man all the stores of this world's wisdom,—school him in all the secrets of philosophy—bind on his brow the wreath of honour—pour into his lap the treasures of earth, and encircle him with every form of sensual pleasure,—and what has been done to allay his fears, or mitigate the malady of his heart—to furnish him for the mysterious stretch of his future destinies? Absolutely nothing!

Until man has learned to value the Bible as a revelation from the Infinite Intelligence,—until he has been brought to know Christ in His righteousness, and confide in Him for salvation from sin; until he has been taught to love and serve God—all his other acquisitions will prove comparatively worthless. The great end of life is to bring the soul under the dominion of religious principle, and to mould the character by the influences of religious truth. This work must, therefore, be actively and vigorously prosecuted through all the stages of his earthly journey. The process is slow by which human nature grows up to perfection of character, and must daily occupy his thoughts and engage his energies. Every hour that he rightly devotes to a



faithful examination of his own mind—to the regular discipline of the heart—to the study of the Scriptures—to prayer—to communion with God—will advance him a step in his education for eternity, and enable him to go forward with greater ease and success in every other acquisition which can either enlarge his mind, extend his usefulness, or add to his power and enjoyment in time. It supplies motives for diligence in the work of mental improvement, such as can be drawn from no other source. It brings man's responsibility to God, the destiny of his nature, and the demands of eternity, to bear upon the duty of personal education. It will bridle his passions, and restrain his sensual appetites—the gratification of which involves man in ignorance and debasement.

The religious tendency and its natural working, therefore, contain much that ought to stimulate him to personal efforts for his improvement and advancement in truth and goodness.

There is nothing so powerful as the *dominion of religious principle in the soul*. There is nothing so strong as the control of the conscience drawing its rules of judgment, and its motives of action from the Bible, and making life one sanctified endeavour to glorify God.

All man's knowledge will profit him nothing, if he be not acquainted with the righteous and gracious character of God, as He has revealed Himself in the gospel. The highest wisdom is to know the character of God, as a Legislator, who has promulgated laws and demanded allegiance ; and of Jesus Christ, as the only Sacrifice, Mediator, and Redeemer. In the vicarious work of Christ, the justice and mercy of God display their mingled glories ; and the proper knowledge of Jehovah, as manifested in the cross of Emmanuel, emancipates the enthralled soul,—imparts strength to it, fills it with light, and purity, and peace, inspires it with quenchless aspirations after deathless being and unalloyed bliss. The light from heaven points the soul to the true God,—to His favour, to the glorification and enjoyment of Him as its great object of desire and pursuit—to God as the centre of its repose—as the fountain of exhaustless bliss.



Be assured, the religion of self-righteousness, self-trust, and formal profession, tends to deteriorate and weaken, and involve men in desolation. Self-reliance is like some parasitic plant, which clings round whatever tree it happens to approach, and quickly gaining the ascendant, loads it with a verdure not its own, and thus keeps away the nourishment necessary to feed the trunk, till at last it entirely destroys its sustainer.

Something other, and more than religious forms is indispensable to realise deliverance from moral pravity, and to enjoy true happiness. There must be thorough renovation by supernatural power. The leprous soul must be washed in the Jordan to recover its health. Religious forms somewhat modify and conceal the moral disease, but it still continues. These are only the waters of Damascus to the leper.

Some men may contemptuously allege that faith in the Bible is fit only for low and vulgar minds ; but where is there a book so great and fresh in thought and plan, in character and aim, and withal, so pure, simple, and energetic in its diction, as the Bible ? And have not the greatest minds believed in and vindicated its high claims ? Did not Copernicus, Galileo, Kepler, Bacon, Newton, Boyle, Milton, and Pascal do so ?

Turn, then, from the oracles of man, still dim and uncertain, even in their clearest responses, to the oracles of God—which are never dark. Bury all your books when you feel the night of scepticism gathering around you—bury them all—“powerful though you may have deemed their spells, to illuminate the unfathomable,”—open your Bible and the spiritual world will be bright as day. The Bible is the “light that shines in a dark place.” In it “life and immortality are brought to light.”

Enter the humble abode of an aged believer. The trials of life have fallen thickly around her. Husband, children, she has not now. Her whole family rest in the bed of the grave. The last stroke was the sorest of all, when she watched the expiring throes of her profligate son, and dropped burning tears over the remains of her impenitent child. And now she is left alone. The infirmities of age are fast creeping upon her. The trials of

life have furrowed her brow and whitened her hairs. But is she hopeless, despairing, and sad? By no means. You may find her, perhaps, reading her well-thumbed Bible, soiled and frail with the eager handling of many years. The rapture of holy emotion is in her heart that brightens up the dim eye and the pallid cheek of age; and, as she muses on the promises of God, on the covenant of peace, on the blessings of salvation, on the unchangeable security of Jesus Christ, on the glorious prospects of the redeemed from among men; the fire burns, faith passes through the veil of present darkness and suffering—the very walls of her lowly dwelling seem radiated with heavenly visions—the light of the upper sanctuary beams around her, and the infirmities of age, and the trials of life are greatly softened and abated by the exceeding great and eternal weight of glory about to be revealed. What are the noblest and most brilliant attainments in secular knowledge? What is the brightest fame of the mightiest genius compared to this? Well might Cowper thus sing:—

“ Yon cottager, who weaves at her own door,  
Pillow and bobbins all her little store;  
Content though mean, and cheerful if not gay,  
Shuffling her threads about the livelong day,  
Just earns a scanty pittance, and at night  
Lies down secure, her heart and pocket light:  
She, for her humble sphere by nature fit,  
Has little understanding and no wit;  
Receives no praise; but, though her lot be such,  
(Toilsome and indigent) she renders much;  
Just knows, and knows no more, her Bible true,  
A truth the brilliant Frenchman never knew,  
And in that charter reads with sparkling eyes,  
Her title to a treasure in the skies.”

Turn to another scene. The gifted Flora Hastings, the inmate of a palace, and basking for a season in the sunshine of royal friendship, seemed born to a high and happy destiny. But an evil day came. She was made the innocent victim of a foul calumny, which overwhelmed her with anguish and brought her in sorrow to an untimely grave. But was she without consola-

tion ? Verily not. She turned to her Bible ; and in its precious truths she felt there was a pavilion from the strife of tongues. Revolve the affecting verses entitled her

#### LAST REQUEST.

- “ Oh, let the kindred circle far in our northern land  
From heart to heart draw closer affection’s strengthening band ;  
To fill my place long vacant soon may our loved ones learn ;  
For to our pleasant dwelling I never shall return.
- “ Peace to each heart that troubled my course of happy years ;  
Peace to each angry spirit that quench’d my life in tears ;  
Let not the thought of vengeance be mingled with regret ;  
Forgive my wrongs, dear mother ; seek even to forget.
- “ Give to the friend, the stranger, whatever once was mine ;  
Nor keep the smallest token to wake fresh tears of thine ;  
Save one—one loved memorial with thee I fain would leave ;  
’Tis one that will not teach thee yet more for me to grieve.
- “ ’Twas mine when early childhood turn’d to its sacred page  
The gay, the thoughtless glances of almost infant age ;  
’Twas mine through days yet brighter, the joyous years of youth,  
Whenever had affliction bow’d down mine ear to truth.
- “ ’Twas mine when deep devotion hung breathless on each line  
Of pardon, peace, and promise, till I could call them mine—  
Till o’er my soul’s awakening the gift of heavenly love,  
The Spirit of adoption, descended from above.
- “ Unmark’d, unhelp’d, unheeded, in heart I’ve walked alone ;  
Unknown the prayers I’ve utter’d—the hopes I held unknown  
Till in the hour of trial, upon the mighty train,  
With strength and succour laden, to bear the weight of pain.
- “ Then, oh ! I fain would leave thee, for now my hours are few,  
The hidden mine of treasure, whence all my strength I drew ;  
Take, then, the gift, my mother ; and, till thy path is trod,  
Thy child’s *last* token *cherish*—it is *the* Book of God !

The devout singer of Israel thus expresses himself on this vital matter :—

“ The law of the Lord is perfect, converting the soul : the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart : the commandment of the Lord is pure, enlightening the eyes. The fear of the

Lord is clean, enduring for ever. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold : sweeter also than honey, and the honey comb."

"The entrance of Thy words giveth light." "Thy law is the truth." "Thy word is a light unto my feet, and a lamp unto my path." "This is my comfort in my affliction : for Thy Word hath quickened me." Thus Peter exhorts :—"We have also a more sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

Jesus answered and said unto Nicodemus : "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

The trembling jailor said to Paul and Silas, "Sirs, what must I do to be saved ?" And they said, "Believe in the Lord Jesus Christ, and thou shalt be saved."

Paul exhorts : "Follow holiness, without which no man shall see the Lord."

"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things ; but one thing is needful ; and Mary hath chosen that good part which shall not be taken away from her."

Paul thus instructs :—"The world by wisdom knew not God." "Hath not God made foolish the wisdom of this world ?" "For I determined not to know anything among you, save Jesus Christ and Him crucified."

## CHAPTER VIII.

### ON THE POWER OF COMMUNICATING IDEAS AND EMOTIONS— CONVERSATION : PUBLIC ADDRESSES AND COMPOSITION.

**Mental Powers embrace intellect and will—one originates ideas ; the other, emotions. Medium of communication between minds—conversation : Examples of excellence. Common type of conversation an indication of the mind. Necessary pre-requisites for agreeable and useful conversation. Highly intellectual persons sometimes inferior conversationalists : Examples. Other persons of distinguished intellectual powers also excellent conversationalists : Instances. Great conversational power often allied with energetic action : Instances. This power not to be lightly treated—as a means of instruction—of pleasure. Its improvement by the acquisition of knowledge : Frequent reflection : Communication with persons of information and talent : Conversational and Debating Societies. Similarity in demeanour and usages partly requisite for genial intercourse : Similarity in mind and modes of thinking : General society : Common ground : Professional and sectarian subjects should be avoided : Each person should contribute a share to conversation : Detraction or adulation should not be indulged : Repetitions to be avoided : Bear seeming impertinences : Observe the character and position of persons in the party conversing : Humour or wit not to be affected : Facetiousness—its nature and dangers : Sarcasm—Elijah : Pedantry to be avoided, purity maintained, envy repressed, swearing vicious. Religious conversation : Suitable circumstances and times : Real religion allied to genuine courteousness : Mere courtesy may leave the depraved heart unrectified : Change of heart essential for the life to come. Public Addresses : Art of persuasion : Examples. Persuasion includes matter and manner : Matter includes introduction, proposition, argument, instruction, appeal to the affections. Character influential in a speaker : Moral worth : Sound understanding. Sources of argument : Casual relation : Example—induction, experience, analogy, illustration, disposition of arguments. Manner refers to delivery : Illustrious models of oratory both in matter and manner—Paul, Demosthenes : other ancient and modern examples. Composition : Elements of a good style : Clearness : Obsolete words objectionable : Constructions at variance with the idiom of the language : Inaccuracies in Grammar frequent : Examples. Scotticisms : Synonymes : Structure of sentences : Parenthesis : Verbosity : Diffusiveness : Examples. Conciseness : Copiousness and force : Quotations from Cicero and Burke. Forms of speech, illustrated by quotations. How to form a good style : Clear Ideas necessary : Outline of topics useful : Frequent composition and careful review : Pascal : Boileau : Thorough acquaintance with the most approved works : Authors.**

The constituent powers of the human spirit are *intellect and will*. These lie not in absolute inaction, but operate spontaneously. The action of the one power originates *ideas*, that of the other, *emotions*. The intellect may not at its formation have ideas deposited in it, as so much treasure to be kept with care, and used only when the exigence of man's condition demands. The stock of innate ideas, with which it has been alleged the human mind is privileged and intrusted, as it comes from the Supreme Intelligence, may be a fiction; but man receives a power which, by itself, or when acting in connection with external influences, gives rise to ideas. These ideas are the result of impressions produced upon it by various stimulating causes.

These impressions may be originated by external objects, through the external senses, or by the excitation of the affections or by the operation of reflection and association. The ideas which arise from these impressions are the evolutions of the Intellect's operations in any of those specified conditions, and have a relation to extension and time. They are thoughts and suggestions which grow out of the connection which one existing idea may have with another existing idea, or out of the working of the mind in its relation to the external world. How idea arises, or in what its true nature and character consist, may present a province of investigation in which the speculative may find ample scope, but which promises little useful instruction.

The action of the will gives rise to emotions. These are the affections of the will under excitation. The operative causes of excitation may proceed from external influences acting on the will, and quickening and eliciting into effort its motive power; or from reflection, and the mutual or antagonistic action which obtains among these causes,—rousing their individual energy, and imparting vigour and ardour to them. The emotions are thus the unfoldings of love and hatred, joy and sorrow, hope and fear, and the various modifications, from difference in measure, or in the existing objects, which these undergo.

The human mind is not in complete isolation. It may, indeed, have inner resources of self-support and self-satisfaction—

which may not readily fail. Its creative energy may be inexhaustive, and the emotions emanating from its exertions, and from its innumerable and endlessly varied creations, may be indefinitely diversified and unceasing. But it dwells not in solitary independence in the organic structure which its Author has prepared for its temporal residence. It seeks association and communion with beings of kindred nature, kindred powers, aspirations, and pleasures.

Man has a social constitution, and is linked with his fellow by intimate and mysterious ties. There is a well-adapted medium of communication established between man and man. Each is a ray united with other rays. Each is a link in an extended chain. Each mind has its sensibilities which knit it to kindred minds. While simple and silent animation may tend to generate thought and feeling, and thus produce mutual and beneficial action in the development of the latent powers of mind and heart; yet the ideas and emotions, which may in this way be elicited, do not come into common stock and contribute sensibly to the common happiness, till actual interchange of thought and feeling takes place by vocal utterances, or by means of set compositions. Though we are not absolutely dependent on such set communications for social happiness, yet they help it forward.

The organic structure in which the human spirit resides and acts is fitted for the manifestation of mind, and the communication of ideas and emotions. The organs of speech—the powers of expression in aspect, and attitude, and voice, and the art of composition, embrace the general means by which mind communicates with mind. Thus the store of general knowledge is augmented, the development of the mental and motive powers is advanced, and their amount, according to the states of the intellect and will, and the measure of truth or error, of purity or pravity, of desirable enjoyment or afflictive privation, is multiplied.

In social communication, in regard to the events in the human spirit, the primal matter is the possession of ideas and emotions. As these are the offspring of the mind, the progeny will indicate the force and character of the parentage. Social communication

may arise from exigence of condition, or the demands of relationship and intercourse, or the impulse of the conception that material is in our possession, which is, or is supposed to be, valuable, and would, if put into circulation, aid, in some measure, in the advancement of the empire, or a sectional portion of the empire of human kind.

The kind and quality of the material, the order in which it is arranged, the adornment in which it is to appear, the end it is fitted to subserve, and many other accidents of subordinate moment, should claim calm and deliberate examination. It is the precious metal only that is available at the mint. What instructs or captivates, or does both—what is useful and improving, is the material which is fit to be made known. It is not the tinsel, but the genuine gold, it is not the counterfeit, but the legal coin that will avail. If the material be in character indifferent, much better not to present it for acceptance ; but let it remain unexposed and allow it to pass into oblivion.

The channel of communication between mind and mind should not be opened till there be important thoughts and feelings, instruction and incentive, argument and motive to transmit.

What, then, does this mental and emotional communication embrace ?

#### CONVERSATION.

It has been alleged that the present age is marked by its colloquial inferiority, and various reasons have been assigned for this. The action of the press is one. Newspapers, novels, magazines, and reviews gather up the intellectual elements of life into themselves. Everything is recorded and discussed in public, and subjects have lost their freshness long before friends have assembled for the evening. Disraeli tells us, that men of letters hoard their best thoughts for their publishers. The more general cultivation of music is another reason assigned for the scantiness of colloquial ability. Late and large entertainments—the playful recreations of the dance, and expedients of a similar kind, are so many devices to fill up a painful vacuity. Whatever may be the characteristics of the present age in this respect, the



literature of conversation, brief and meagre though its history is, shows that the ancients were at least much distinguished by their conversational power. They were social. The absence of printing became the occasion of imparting to their conversation very great importance. The ancient philosopher carried his wisdom and his speculations about with him, and promulgated them in the market-place—in shops, and at convivial entertainments. It was from the lips of Socrates himself in the saddler's shop that Euthydemus learned that, in order to be qualified to manage the affairs of a state with intelligence, discretion, equity, and for the general benefit, such a thorough moral tuition was necessary, as most democrats little imagined.

In the "Memorabilia" of Socrates, by Xenophon, we find his philosophy in daily, continued exemplification. In the gymnasia, in the studio, in the shop, at the festive board, we observe him in his homely reality and costume—the very incarnation of much good sense. From the sayings of Cicero, as presented in Plutarch, Quintilian, and others, he appears to have been a prompt, dexterous, and brilliant conversationalist. Nor was Cæsar less so, as may be gathered from the comments of Bacon on his "Dicta." The "Table Talk" of Luther is the first work of the kind in modern times, both as to the period of its appearance and its value and importance. Various and very miscellaneous were the *ana*, as they were called, that followed; as the "Scaligerana," lively and interesting; the "Menageana," literary and curious; the "Table Talk" of Selden, substantial and instructive; Boswell's "Life of Johnson," philosophical and learned; "Walpoliana," flippant and satirical; "Conversations of Lord Byron," shrewd and witty; Eckerman's "Conversations with Goethe," profound and copious; "Table Talk" of Coleridge, rich in thought and lucid in expression; and "Table Talk" of Rogers, extending over a long period, and embracing notices of very many of the most celebrated men of his times, in every department of science, art, and literature, and in the various professions, civil and sacred.

Conversation is the medium by which ideas and emotions are communicated between two or more persons. This intercom-

munion of sentiments is not limited to any particular subject. It extends to whatever theme may be introduced, or whatever topic may occur. Incidents of life, occurrences and changes in business, the aspects and relations of nations and governments, the character and acts of public men, religion, morals, science, criticism, history, biography, poetry, fiction, travels, discoveries, arts, occupations—all come within its scope.

Conversation, in its simplest, freest, and holiest form, obtains between two persons. In such condition, it is apt to be least restrained, and the influences of excitation are strong. The presence of the individual, as friend, stranger, or kindly competitor, attracts and stimulates. The ever-varying expressions of the countenance, the ever-changing tones of the voice—the attitudes of the body, the emulations, the mutual deference, the intellectual effort, the fact, the argument, the lively remark, the witty observation, all conspire to promote interest. The utterance, in these circumstances, is most likely to be spontaneous, unanxious, and truly recreative. Thus the secret springs of the heart are touched and evolved, and gush forth, and freshen all ! Latent force is evolved by their mutual action, and the conversations are vivified and invigorated.

There is a conversation that bears a *common type*, which, in its place, is *not unserviceable*. It may relate to passing occurrences, and embrace brief notices in regard to personal comfort ; the state of the weather, most recent novelties, incidents, enterprises, interspersed with a cheerful remark, or a sprightly saying. It may serve as an opening to richer and nobler themes ; and, afterwards, it may aid, as an interlude that may somewhat relieve and exhilarate. Associates, however intellectual, cannot always abound in the profound, and exhibit the grave. It would not contribute to mental development and strength, to be always at the utmost stretch of intellectual effort. Innocuous levities and vivacious pleasantries give an agreeable variety, and bring a desired and enlivening accession to the general enjoyment.

There is much conversation, alas ! that is *decidedly bad*. Even when it is replete with information, electrified by sallies of wit,

brightened by flashes of genius, and riveted by the apposite and interesting anecdote, it may, nevertheless, have a turn and character, sometimes concealed, and sometimes more open, which may tend to unsettle faith in what is sacred, and chill love for what is right and good. This has its fascination and its snare, and ought to be vigilantly watched. But there is a conversation in which there is not only little that is instructive and useful, but much that is vain and idle, deceptive, mean, entangling and demoralising, impure and impious. Yes; in certain circles there is a talk in which there is nothing but "a mixture of ashes and hell fire!" All this should be resolutely eschewed.

Conversation, it should be remembered, is an *indication of the quality of the inner man*, not indeed complete, but more or less distinct and true, and approaches exactness, especially when the person is at leisure, and aims not to enact a character. What predominates in the mind and is most felt, then appears. The genial and the churlish, the generous and the sordid, the beneficent and the malignant, the noble and the low, the wisdom and folly in character and conduct, will then be freely disclosed. The inner man is unveiled. The hidden empire is shown and may be mapped.

But it is to conversation that is untainted, instructive, and improving that attention is invited.

The *pre-requisites* needed in order to possess *agreeable* and *useful conversational* power are various. This power, in any measure of completeness and efficiency, is much rarer than may be supposed. Not a few men, great in mental vigour and well-stored with useful information, are, in this respect, very defective. In general society, they are usually silent, or if not, they are what is worse, exceedingly tedious, dull, and uninteresting. The talk of Addison, Pope, Dryden, Gray, and Goldsmith, was much inferior to their books. Johnson says of Fox, that in his youth he was taciturn in company. This has, on somewhat good authority, been denied; but in his later years at least, it is admitted that he was languid and inactive in conversation.

How then is this? In part it may arise from this power not

being assiduously and intelligently cultivated; and in part, also, from the circumstances of many not being favourable to its development and improvement. No doubt there are persons of vast intellect and very varied attainments, who are distinguished by pre-eminent power in conversation. Such were Scalliger, Casaubon, Salmasius, Ménage, Parr, and Porson. These were not only great scholars, but had remarkable conversational ability. Hume was an instructive and fascinating converser; but insidious, sceptical, and ensnaring in his philosophical speculations. Benjamin Constant, by universal consent, was, among men, the most brilliant talker of his age; but the display of his consummate intellect, whether as an orator or a converser, was an unreal show. He was void of strong conviction, of right and settled principles: his heart was dust and ashes, and his character, shifting sand.

Swift was a celebrated talker, and had a strong prepossession against professed wits. He held that this class are the bane of real sociality; and alleged that a few forced jests are a poor substitute for "the feast of reason and the flow of soul." Byron, when in a genial mood, was a powerful and copious conversationalist. In reference to the celebrities of his time, he ascribes to Curran, poetic wildness; De Stael, sentimental glitter; Sheridan and Colman, convivial brilliance; Moore, fairy graces and ornament; Macintosh, abundant knowledge, precision, and modesty.

The pre-requisites for being a successful conversationalist are neither few nor small. There must be enlarged and correct information gathered by careful reading of the most approved books in every department of science, literature, history, biography and legislation. Extensive travelling will contribute much to furnish variety of topic and incident, especially when aided by an acute and vigilant observation of scenes, persons, manners, and occurrences as these arise. The judgment must be quick, the memory retentive and prompt, the imagination active and energetic, the utterance free and fluent, the style chaste, simple, vigorous, brilliant, without the smallest appearance of aiming at

greatness and profundity, the sure token of vain-mindedness and vulgarity. The more a man's intelligence and virtue improve, the more becoming and profitable will his conversation be. Assiduous and energetic culture, vigilant observation, careful preparation as to topics in adaptation to particular occasions, and in relation to persons of distinction and celebrity whose presence may be anticipated, are indispensable. Great colloquial power is often found in alliance with energetic action. Lord Bacon, Selden, Cicero, Burke, Luther, Burns, Napoleon, Scott, were all men of great action. They were also distinguished talkers. Great orators and actors are usually excellent conversationalists.

The *acquisition* of good conversational power is not to be lightly estimated or slightly treated. It may be the instrument of much good, or of much evil. "Out of the same mouth proceedeth blessing and cursing." How great are its responsibilities and influence? With what vigilance and sobriety ought it to be employed?

By this means much good may be done, *much instruction* imparted, and *much pleasure* diffused. The man who has it, and uses it with discretion, not only secures for himself a cordial reception in the circles to which he may have access, but may become the source whence emanate, under the most agreeable forms, a large and ever-growing amount of true wisdom and exhilarating enjoyment. Though not, perhaps, the surest method of acquiring knowledge, yet, if the opportunity of educated and well-regulated society be enjoyed and improved, much important information may be collected and stored up. At all events, it must be viewed as the most efficient way of giving and receiving instruction, and affording relief and exhilaration to the spirit under sadness and depression. It is fitted to elicit interest—to produce livelier and more operative impressions than any other means by which mind acts upon mind. If you have a companion whom you need and wish to warn, you cannot fail to know that the readiest and most effectual method by which to arrest his attention, and to reach his heart, is to use the living voice, and thus to bring to bear upon him all the arguments and motives

that you deem meet to present to him. In this manner, you penetrate, and move, and incite, immediately. You necessitate direct consideration, you rouse or soothe—exasperate or mollify—indurate or sway, according to his condition and temperament. Whatever may be the result, there is instant action. But while much good may be effected by this power, much evil may also be wrought by it. When once a word has gone forth, it cannot be recalled. If its character and tendency be evil, it may diffuse, and continue to diffuse by transmission from one man to another, and throughout coming ages, much deleterious influence, and no small measure of error, and moral impurity, and desolation. Its pernicious effects may ever accumulate, and be interminable.

If we examine the mass of intelligent society, there is not a little important thought and feeling dispersed over it, which has never been collected and arranged into fixed method and order. The person who mingles with this social mass cannot fail to have rays of ideas and emotions radiating on him from all quarters. There is a mutual action continually going on—an impartation of intellectual wealth, and a reception of it. This direct and constant contact of mind with mind tends to invigorate, refine, and elevate both the mental and moral powers. Noble thoughts multiply, genial affections glow, and the ruggednesses in human nature are worn off. It originates and establishes refinement. Thus at least the forms of elegance come to be observed, and the expressions of blandness and kindness, employed.

Still the information, gathered from intercourse even with the best informed, is not much to be relied on. If a person should trust solely to this means for replenishing and strengthening his mind, he might become a prompt talker on various topics, scientific, literary, and political; but he is seldom to be confided in for the soundness of his judgment, or the exactness of his information.

But how may those in youth acquire good conversational powers? They cannot hope to attain them unless they furnish their minds with *various knowledge*, by assiduous examination of the most approved works in the departments to which their

opportunities, or their tastes, or the calls to business, may direct; and by *frequent* and *deep reflection*, not only on what is found in books, but on the diversified and ceaseless operations of mind, and on the endlessly various unfoldings and phases of character in the several and different sections of social life.

When young men happen to be together in pairs, or in small parties, they should give themselves to earnest and useful talk. The geniality and warmth of the friendships of the like-minded, may lead them into occasional excess and indiscretion; but if their conversation be, upon the whole, temperately managed, their conversational power will improve—their stores of knowledge will accumulate; promptitude, variety, and elegance of expression will be acquired, and a chastened self-confidence and self-courage may be established.

Moreover, they should endeavour to get access to persons distinguished for their *information and talents*, and so to act as to observe and secure their favour and confidence. Under such influence, their powers will be genially elicited. Opportunities will be afforded them for self-improvement. The seal on their lips will be broken, and the stores laid up in their hearts will, as occasion requires, be brought into service. In such intercourse, much will occur to exhilarate and enlarge their minds; much will arise that is suggestive and tending to quicken suggestion. Then will they happily come under the wholesome stimulus of enlightening and instructive social talk. By careful, and, at first, brief efforts, which should always be made with seemly deference to age, gifts, office, and character, they will soon come to sustain a position, and realise the gratification which flows from receiving instruction and enlivenment from others, and from being the means of imparting them to others. If bashfulness and timidity, at the outset, embarrass, these will subside, and adequateness to perform their part with readiness and ease, and with due respect to the rights and privileges of those with whom they are associated, will soon be acquired. And, having gotten a position, it should not be an object of their solicitude to gain the renown of brilliant conversationalists. Though such distinction should



be reached, it does not necessarily involve very great attainments. Promptness, self-possession, liveliness, and levity, have more to do with it than more solid and useful acquisitions. They should strive rather to excel in wisdom and discretion, and to communicate sound and useful sentiment; and, while recreative and enlivening, they should seek to stimulate and foster pure and pleasurable emotions. They should ever avoid dogmatism. The defence of truth may require firmness, and this ought to be exhibited, but in calmness, not in bitterness and tumult. They should always aim at distinctness in statement; cultivate candour; be transparent in sentiment and diction, and scorn equivocation or obliquity. They should ever learn, and be disposed to receive what benefit may be derived from whomsoever they may happen to meet. They must never violate, intentionally, the usages of the circle in which, for the time, they enjoy intercourse. Nor should they be eager to get into debate. The antagonism it involves may not be profitable, and may merge into irritation and strife. These are indecorous, and occasion vexation.

In *youthful societies* formed for *conversation and debate*, discussion is not only allowed, but expected and encouraged. It may not, indeed, be the best method of ascertaining and defending the cause of truth, of finding knowledge, and of settling what is right and what is wrong; but it may often supply various arguments, evolve new phases and new views of a subject, furnish fresh illustrations, conduct to good results, and give readiness, fluency, and raciness of speech. It may fan the chaff from the grain. Still it must be vigilantly guarded, lest much practice, and especially much success in it, produce pertness, assumptiveness and arrogance.

In intercourse between two friends, or in a small select party, discussion may quicken to intellectual and imaginative activity, and send into circulation much healthful sentiment. Great good may thence arise. Much wholesome discipline of temper and habit may be experienced. But vehemence and violence, struggling for mastery rather than for truth and right, self-elation and consequential bearing, must be avoided. In general



society, debate prolonged and made earnest would be an outrage—a war against enjoyment. Thus the agreeable would be displaced by turbulence, and the saloon of lively and attractive entertainment turned into an arena of strongly excited intellectual gladiators. In such circumstances, discussion is a rough and harsh sound that agitates and unsettles; and, unless the call to engage in it be clear and imperious, it ought ever to be shunned.

*Similarity in demeanour and usages seems to be in some measure essential to genial and profitable intercourse.* The various sections into which society has merged, are not a little diversified from one another by distinctive peculiarities, which have grown out of their condition, habits, and pursuits. In each class, even the lowest and least improved, there is a higher order of mind and demeanour; and this order, in whatever section it obtains, has little sympathy with those of a different measure of attainment in the same section. The tradesman, or the merchant, or the farmer, or the labourer, who has made some acquisitions in knowledge and refinement, and who may aspire after greater, will have his equanimity disturbed, and his comfort impaired, by the inquisitiveness, or obsequiousness, or passionateness, or violent conduct, or insulting remark of those on the same level in point of avocation. Nor is it wholly otherwise, though, perhaps, less frequent in the highest sections. The thoroughly educated and accomplished peer may, at times, meet with some, even in his own distinctive section, whose habits and tastes, and much of whose demeanour, may offend and disgust. Neither opulence, nor high rank, nor association with those in this condition, can refine and elevate the mind, or impart purity, simplicity, and dignity to the character. If the more improved in any section discover sound judgment, useful attainments, and good feeling in those in their own or other sections, with whom they may come into contact, they readily overlook, for the time, anything in the speech or habit of the latter, diverse from the dictate of propriety, or practical experience, when it is seen to be, not the result of intention but of ignorance or inconsideration.

In the highest circle, there may be a tacit acquiescence to make every endeavour to please one another, no approach to energy, no violence in assertion, no vehemence in emotion, no inflation in style or speech, and no antagonism. What occurs or appears may not, indeed, be a true index of what goes on in the mind and heart. The inner purpose and motive are seldom betrayed. In this atmosphere the thermometer may never rise above "nice," and never descend below "passable." This conventionalism is for a special and understood object, and may appear to accord with the spontaneous action of the mind, and the free and enlivening communion of soul with soul. There may be bitterness underneath, though it is not to be supposed that it is always or even generally so. Very much the opposite may be the fact; as much so in this section as in any of the other sections of society. And when science and literature are carefully cultivated by its members, and when revealed truth actuates and regulates them, then, under this conventionalism, conversation will be found to have reached its greatest perfection. At all events the very semblance of favour and kindness is agreeable. Society moves on smoothly and pleasantly; and, if the increase of mental and moral improvement may not at times be great, this cannot arise from the amelioration that obtains, which in itself can be no obstruction.

But *similarity in mind and modes of thinking is as necessary as similarity in outward deportment.* Real intercommunion springs from similarity in habit of thought, in the feature of character that predominates, in the tastes that are formed and cherished, in the pursuits that are preferred and that engage, and in the enjoyments that are sought and relished. This is also applicable to social life. Dissimilarity in mental vigour and attainments, or moral bias, prevents, in any section of it, even the most exalted, the action of mutual sympathy and interest, and sensibly obstructs mutual enjoyment. It even occasions a greater chasm than the absence of similarity in deportment. The diamond, exteriorly rough and unpolished, is, by the person who understands its true qualities, appreciated for its intrinsic worth.

Those who have high mental and moral endowments will value these wherever they may meet with them. In this respect the peer and the artisan might have intense and delightful communion. An unaccomplished and vulgar mind may wear a coronet or occupy a throne. Between such a one and the man in any rank of society, whether high or low, greatly gifted and enriched with various and valuable intellectual stores, what congeniality could obtain? The brotherhood of mind, of kindred tastes, pursuits, and enjoyments, spurns all caste.

In entering into *general society* people meet on *common ground*, and everything peculiar to their vocation, as sacred teachers or philosophers, judges or lawyers, physicians or artists, proprietors of the soil, or agriculturists, artisans or merchants, and personal in their history and pursuits, should be carefully avoided. To act otherwise indicates extreme selfishness and repulsive egotism; or, at least, an exceeding absence of thought and scantiness of information. On this point not a few that are engrossed and blinded by an overweening self-importance, often perpetrate memorable outrages in the social circle. A parson descanting on ecclesiastical law and dogmas; military men on campaigns, generals, and battles: or physicians on diseases, patients, and remedies, exhibit a practice utterly abhorrent to the purpose of a social meeting. Fielding complained that the lawyers in his day were particularly liable to talk on their professional affairs. "He has known," he tells us, "an agreeable party spoiled by a couple of barristers." Swift declares that the worst conversation he ever heard was at Will's Coffee-house, where the wits used formerly to assemble:—"Five or six men who had writ plays, or, at least, prologues; or had a share in a Miscellany, came thither and entertained one another with their trifling composures in so important an air, as if they had been the noblest efforts of human nature, or the fate of kingdoms depended on them." The conversation was formal and exclusive. This feature of character arises from the members of these several classes being much confined to the society of one another. M. De Tocqueville, in a letter to the Comtesse De Circourt, thus observes:—"It some-

times occurs to me, I tell you this as a secret, that on the whole I prefer living with books to living with authors. One is not always happy with the latter. While books are intelligent companions, without vanity, ill-humour, or caprice, they do not want to talk of themselves, do not dislike to hear others praised; clever people whom one can summon and dismiss as one pleases. A capital recommendation; for though there is nothing so delightful as agreeable conversation, it shares the fate of all other pleasures, or to be fully enjoyed, ought to be taken only when one chooses and as one chooses." This candid declaration applies with equal pertinence, truthfulness, and force to all professional classes—clergy, lawyers, physicians, artists, teachers; as also to those who belong to the army and navy,—to the mercantile and landed interest. The most fully enjoyable companion is the well-educated and well-informed gentleman with a sound judgment, a generous heart, quick observation, free from the taint of sect—whether political or religious—who has passed through many of the gradations in social life, and in many lands; and is genially disposed for an interchange of thoughts and sentiments, and ready to contribute his share to social improvement and enjoyment.

Moreover, it is expected that *each should contribute more or less to the general entertainment*. Each individual is not only to seek instruction and benefit from those with whom he associates, but is to furnish himself so that *they* also may realise some advantage from intercourse with him. Though he should not add much to the general stock, though he should say almost nothing,—yet if he listen well, if his ear be open, if his eye gleam with interest, if his countenance glow and brighten with awakened and lively sympathy, he indicates that he receives instruction and pleasure, and is acquiring the means by which he may come to be able to improve and gratify others. Talk only when you have something useful and good to communicate, though it may be well, should opportunity occur, to enter so far into conversation, that the circle may see and feel that you are so replenished as to be able to minister somewhat to its improve-

ment and enjoyment. But much better to speak seldom, or to be silent, than to talk much on a topic of no importance. Highly gifted men often greatly err on this point. They not unfrequently encourage trivial talk, while they should set themselves to convey wholesome instruction, and evoke lively and innocuous excitement. The great and elegant Hall, a most accomplished conversationalist, often lamented this. Men given to deep reflection, and engaged in severe processes of mental effort, are in much danger of falling into this error, when they come into intercourse with others, especially if these are of a somewhat kindred spirit. They are very apt to drop their trains of thought, and lay aside their processes of reasoning, and catch the excitation which arises from the circle with which they mingle, and forget that they ought to seek, by every befitting means, to enlighten, instruct, and improve it. Be careful never to act in such a manner as to make it appear that there is a wish to shine and exhibit attainments, or a desire to assume and assert superiority. This is an injustice and obtrusion. It causes offence ; it incites and stimulates opposition, and may provoke hostility. Always prefer the company which tends to give a decided impulse in the acquisition of wisdom and the cultivation of virtue. Never go into any circle without making a suitable attempt to confer on those who compose it some real and lasting benefit.

*Sedulously guard against detraction*, in which most people are apt to indulge. Some are artful enough to gratify it in quiet and less striking forms than others. But the spirit and practice are bad in every form. The milder is only a difference in degree. This bias prompts to embrace every opportunity that arises to lessen the good opinion entertained of those against whom its insidious malignity is directed. In all its workings, it endeavours to foster and strengthen prejudice against others. Detraction is in itself wrong. It is a breach, an abnegation of charity ; an invasion on right, and a truculent assault on character and influence. It sits in a corner and blandly insinuates. The venom of its spiteful tongue injures many a fair reputation. Its essence is baseness and falsehood. It springs from malignity, or vanity, or

rashness, and is usually the covert of sinister design. It is a poisonous breath, which infects the sphere where it circulates. It conceals the good, and holds up in prominence the defective or the improper. It instils artful suggestions and shrewd insinuations,—making specious comparisons, and abounds in oblique reflections. It brands with obnoxious epithets. It called Christ a blasphemer, a sorcerer, a glutton, and a wine-bibber; and represented the apostles as pestilent and seditious. It fabricates calumnies; and is a backbiter, a talebearer, a whisperer, and an inveterate gossip. It records with zest the popular odium that may have gotten into circulation. Many and appalling are the pernicious effects which it originates. Not only may the slander uttered come to the ear of the person whom it affects, and cause the withdrawal of his favour and confidence, if these have been enjoyed,—not only may it incur distrust, inflame anger, and establish hatred, but it perpetrates positive detriment on the person on whom it falls. It is real evil done. It is apt to corrupt and vitiate those before whom it is promulgated, and to incite them against its victim. It outrages friends and obstructs enterprises. When detected and understood, it incurs the reprobation of all who know the slanderer. Irremovable infamy settles down on him. He is scorned as odious; and intercourse with him is shunned and derided; and he is looked on as an insult and a mockery,—a serpent to be loathed and avoided. And then, when he himself falls under the venom of some kindred spirit, there are none who feel sympathy for him, and none ready to offer an extenuation on his behalf. Self-defence leads to this. Even in the smaller shades of slander, it does so. Though the person who endeavours to amuse others by exhibiting, in the most grotesque form, the weakness or eccentricities of his friends, may awaken some passing interest and merriment, yet cool reflection prompts his associates to condemn him, and combine against him, on account of the claim to general superiority which is involved in the caricaturing, and frequent censure in which he indulges.

Yea, more; he who speaks disparagingly and hurtfully of the

absent, wounds his own conscience. It brings, sooner or later, to sure and painful retribution. It condemns. Reflection produces self-recrimination, disquietude, and dissatisfaction. Fear of detection and retaliation haunts and disturbs. Not only does it involve in vexation and disgrace and manifold temporal miseries, but, if it be not relinquished, it bringeth to endless sorrow and woe. "For he that loveth and maketh a lie shall not enter into the kingdom of God." "The evil speaker shall not inherit the kingdom of God." "Supplant not; walk not in slanders." "He that uttereth slander is a fool." Give not heed to false lips. Give not ear to a naughty tongue. Frown on the detractor. "As the north wind driveth away rain, so doth an angry countenance a backbiting tongue."

Never attempt to *gratify others by adulation*. No doubt, it is one of the surest methods by which to reach their heart and secure their favour. Men love praise, even when they know that they do not deserve it. Rarely can it be so palpable and so extravagant as to meet with honest and stern repulse. How it insinuates itself! How it fascinates! How it relaxes the most frigid and self-possessed! How it softens the most ferocious! How it diffuses the aspect of self-complacency over the most indurate countenance! Johnson has said, "To be flattered is grateful, even when we know that our praises are not believed by those who pronounce them; for they prove at least our power, and show that our favour is valued, since it is purchased by the meanness of falsehood." Adopt not this low-minded, sinister device. Generous encouragement ought not to be withheld from those who deserve it. A proper recognition of merit ought to be given. Public adulation is detestable and ensnaring. In general, it is given to commit the person praised to repay the compliment,—to burn for the giver the same kind of incense; or, if not, is employed as a specious covert under which to convey, unobtrusively, the poison of indirect depreciation. The man who indulges in adulation injures himself more than others. He would thus ingratiate himself with others, and hire them to over-estimate the excellences which he supposes he has, or would have it to be



supposed he has. Entertain not the flatterer. Repel all his bland and graceful efforts. He that daubs is insincere. Never solicit, nor seem to solicit, praise, or to be solicitous to gain it. Flattery ascribes good qualities to others which they do not possess, or, in a greater measure, than they do possess them. This is to declare what is not true. Meanness and falsehood form the basis of flattery. Often is it used to obtain unworthy ends. The object sought is unworthy, and the means employed to reach it are immoral and despicable. The discerning and the reputable regard the flatterer as truculent and odious.

*Be careful not to introduce the same topic* into conversation when the same parties are present. Never repeat stories, anecdotes, and jests. If you wish to excel as a conversationalist, record where, when, and before whom you have given these. This will help to prevent the reiteration of them. The second rehearsal diminishes the interest, and the retailer of them falls not a little in the estimation of his hearers. Avoid favourite topics. Nothing can be more tiresome to associates. They anticipate what is to come; and, for a passing amusement, they may frequently encourage conversers of this stamp to exhibit their customary stores. Such are an outrage on society, and treated, and deserve to be treated, as immovabilities, or fools.

*Bear with much that seems impertinent.* Never allow the temper to be much moved or sensibly ruffled. If ill-used, meet it with imperturbable and manly calmness. This will gain and secure general favour and support. Guard against merging into extreme ardour in any point of difference or discussion. An observant and artful antagonist will invariably, and often very largely, derive advantage from it.

*Observe with care the character and position of those with whom association is enjoyed.* If superior to you, be an attentive hearer; if inferior, try to do them some good. Be slow to speak of yourself; and, when led to do it, let it be as briefly as possible. Cowley says: "It is a hard and nice subject for a man to speak of himself; it grates upon his own heart to say anything of disparagement, and upon the hearers' ears to hear anything of praise



from him." Seldom recur to yourself—your doings and plans, or to your friends and their interests, whatever may be the influence of their condition in the world. For who is there that does not suppose himself to be of sufficient importance to be the subject of conversation ?

*Affect not to have humour and wit ;* and, if you possess them in any measure, be cautious how and to what extent they are indulged. To have a place in the roll of reputed wits is, with many, the principal thing. All distinction veils itself before this. Wisdom, learning, goodness, even wealth and power, are not to be compared to it. Cheerfulness of temper, equable liveliness of manner, ought to be cultivated. You have no right to carry moroseness, or sadness, or sullenness, or churlishness, into society. If you are in these moods, or have fallen under such habitudes, you should not obtrude upon the social circle. Genial cheerfulness is always agreeable. There are so many things which tend to perplex and sadden in the pilgrimage of life that the friend of this temperament is usually warmly entertained. Every man is pleased to forget himself, his troubles and vexations, for a time.

Facetiousness is very various in its nature and capricious in its aspects and movements. It may appear in the singular and striking application of words, or modulation of voice in enunciation; in the apt allusion, or strange similitude; in the artful question, or clever answer; in the smart retort, or shrewd reason; in the startling hyperbole, or pungent irony; in assumed simplicity, or grotesque bluntness. The pun is the smallest and the lowest of its forms. This phase of facetiousness may at times elicit some fugitive merriment; but the practice invariably weakens respect and breeds contempt.

When facetiousness ministers to harmless recreation—when it does not infringe on justice and kindness—when it does not disturb harmony and peace, nor violate the sanctities of religion; it may serve to give briskness and vivacity to speech, to quicken sagacity—to stir and brighten the imagination—to diffuse complaisance and mirthfulness—to relieve the mind when under the pressure and exhaustion of intense and prolonged meditation—to

break and banish moroseness and sadness; and, when well regulated, to enliven and instruct. It may aid at times to expose what is false and vile. In the form of scathing irony, it helped Elijah to throw derision on the hideous and irrational superstition of those who worshipped Baal. "Cry aloud," said he to them, "for he is a God; either he is talking, or he is pursuing, or he is on a journey, or, peradventure, he sleepeth and must be awakened." It may occasionally be useful in reproving vice when ordinary discourse would fail to produce a favourable impression. There are many who will not be formally advised; but the pleasant smartness, the mirthful counsel, the derisive stroke may induce reflection, awaken remorse, and turn from folly. It may at times be more successful than sober and apposite discourse, in quelling perverse obstinacy, dashing petulant impudence, and confounding sceptical wantonness. But the man who employs wit, and indulges in facetiousness, uses sharp tools, and is ever apt to wound others. Wit becomes offensive and hurtful when it injures reputation, or causelessly exposes others to any kind of disgrace, or revels on imperfections and weaknesses of temper, infirmities of body, or singular actions of life; or treats religion with irreverence; and the conscientious and stedfast cultivation of it with sneer and scorn; or sports with what is impure and tends to demoralise. In these efforts and results, it appears as unkind, unjust, insolent, rude, inhumane, and impious. Thus the facetious man speedily incites undying enmities, and becomes an object of hatred to all who know him, unless it be those whom he is pleased to spare. Moreover, the gratification of this bias tends decidedly to deteriorate the mind of the possessor. It instigates him to run into trains of thought that yield no real benefit, or true enjoyment. It throws a strange light over every object at which he looks. He becomes habituated to eccentric associations. He is an eccentricity—a cometic visitor in the social circle.

If considerable stores of knowledge or learning be possessed, *never make any display of them.* No company feels agreeable in confessing that they are ignorant. Never appear to shine, or

to be solicitous to do so. A parade of learning is a claim to superiority which is seldom cordially owned. Never give citations from dead languages. The thorough scholar seeks not to have it known that he is so ; nor has he any need. In general, it is the half-educated only who adopt this method of acquiring some passing unintelligent deference from the less instructed. Pedantry is odious and insufferable.

In conversation, uniformly *maintain purity*. In well-ordered society, the smallest approach to what is indelicate must ever meet with unmistakable indications of disapproval. Eschew utterly all innuendoes, and the slightest indirect allusion to what is improper and tainted in social habits. The person who unhappily falls into this error, discovers a vitiated and low type of mind, whatever may be his attainments and his position ; and ought to be shunned rather than encouraged. The communications of such are fetid, and tend directly to corrupt. Companions even, however regardless on the point of moral principle, will not feel flattered by the supposition, that they will be gratified with such vile and debasing talk. In every effort to enlighten or amuse, allow nothing to escape, either in language, allusion, or sentiment, that might involve, or suggest what is impure. While anecdotes, stories, narrations of striking incidents may be used as illustrations, be ever careful to abide by the facts as they occurred, and indulge very sparingly, if at all, in embellishment. The frequent use of these means, especially when there is much exaggeration, and colouring, however much it may contribute to promote hilarity, exposes the person who employs them to be treated with scorn, and regarded as a drivelling buffoon.

Be assiduous *in repressing envy* in all its workings. This disposition of the human heart, when it operates, cannot bear to observe others excel in any good quality, or acquire wealth or influence. It dislikes to see another thrive and flourish in the good esteem of men. The man who is under its predominance would promptly blast his neighbour's worth, and crush his power. His eye is evil. It is pained by the light which invests and adorns the object against which it is directed, and he would quench, if

he could, the light which dazzles and offends. Envy is the characteristic of a small mind. It is unbecoming a man—much more a Christian man, to cherish and manifest envy. Show it not in severe and unjust remark in regard to the character or conduct of others. Whenever this spirit is gratified, it is quickly seen, and easily understood. Be careful how you speak of contemporaries, and of those who belong to the same professional line, and may be looked on as rivals for the same distinction and influence.

*Indulge not in swearing.* At one time it was held to be a graceful quality, a sign of fine breeding, to garnish every discourse with an oath or a curse; to invoke Jehovah to avouch any idle talk, and to favour any vile and rancorous passion; or to challenge Him to destroy. In itself, it is a rudeness—an impertinence—an impiety—an outrage on sobriety and goodness. It adds no force, and imparts no ornament, to speech. It is mere dirtiness—repulsive, putrid stuff. Of late this practice has been happily banished from every educated and respectable circle. It is some concession to right and virtue, when the man of fashion repudiates vice. In doing so, he advances in the proper direction and towards the true nobility of man. On this matter, it may only be needful to adduce the Great Teacher's requirement. "But I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool. But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil;" and the admonition of the apostle James, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

*May religion, it may be asked, ever be introduced into the social circle?* It seems to be wrong or absurd to put it thus. For is not man a religious, as well as an intelligent, moral, and social being? He may not understand the principles of revealed religion, and the nature and obligation of vital godliness, and may not, in this respect, be religious—be not what he ought to be, a lover

of God, and of his neighbour, as of himself; but he has, nevertheless, the religious sentiment, and bears an intimate personal relation to Jehovah. He cannot throw off the consciousness of this relation. He is moral, and he is immortal.

Why, then, not speak of religion? Has it become effete or obsolete? Is it not the principal thing? This theme, perhaps, may require the company to be select and pious, otherwise it might be as a pearl cast before swine. And yet in no circle, and at no time, ought man to act in any measure in dissonance from religion's spirit and claims. There is no flexibility and accommodation in true religion. It is but one, and it is ever so. And should not every opportunity be taken to recommend its excellence, and urge, with prudence, its acceptance? If religion is real, if it is in the heart—and it is not real but only a semblance, if it is not in the heart—then it will show itself in conversation. Religion is indeed a power—a living power—a mysterious living power in the inner man; and its wondrous operations and its godlike aspirations, fellowship, and enjoyments remain undivulged. But still, there are many of its experiences that seek for utterance, and may find it. “They that fear the Lord spake often one to another.” Truly good men cannot fail, when they meet, to commune on what most engages and interests them. “Out of the abundance of the heart the mouth speaketh.” When the heart has indited a good matter, the tongue will be as the pen of a ready writer. Varied, ample, and important is the theme. Bible truth—Bible narrative—what is spiritual—what relates to Christ and His redemption—the change wrought and the consequent experience, when the gospel becomes the power and the wisdom of God unto salvation—the evolution of the vital power in the individual history—the progress of the Christian cause on earth, and its incidental variations and obstructions—the prospects of the Church in heaven, involving complete deliverance from all evil and debasement, and establishment in perfect holiness, and complete and unceasing bliss; these are some of the matters which engage and fill the hearts of sincere Christians, and on which they dilate freely, copiously, and de-

lightedly. And how diversified and exhaustless their materials ! How directly they bear upon their progress in goodness ! How closely linked they are with their ultimate and irreversible condition in the unrevealed world !

And shall they not talk of Jehovah's love, and the Saviour's excellence—of the peerless work of mercy He has wrought for them, when He devoted His life, His soul, an offering unto God for their redemption, by which He obtained unsearchable and enduring spiritual riches ; of the privileges they enjoy, and the duties to which they are called ; of the trials through which they may have to pass, and the succours and consolations they experience ? What is there so precious to them as the Bible and the Cross ? What so endeared to them as the love of the Redeemer, and the immunities, and triumphs, and prospects of His gracious reign ? And shall they not give utterance to what they know and feel of the goodness of the Lord ? Shall not their mouth speak wisdom and their tongue talk of judgment ? Shall they not speak righteousness ? Shall they not say, " Come, all ye that fear God, and I will declare what he hath done for my soul ? " Are they not distinguished by their words as well as their works ? Do men enter into conversation on books, on politics, on affairs of business, on incidents in life, and shall there be no room for the nobler themes of God—the Saviour—the soul—redemption—final reckoning—eternity ? Shall they not speak of the glory of the Messiah's kingdom, and talk with deepest interest, as the primitive Christians did, " of the things which they had seen and heard ? "

Is it not so that truly devout men take sweet counsel together about the things of God and the well-being of the Redeemer's kingdom, and manifest a savour of vital godliness in every place and in every company they enter, whether in the house or by the way ?

Whatever secular affairs may necessarily engage their attention for a time, still, in the spirit of the saying of the good Usher, " A word of Christ before we part," they separate not without some special effort for mutual edification ; and, when they are

in spiritual vigour and freshness, with what integrity, warmth, and seriousness do they, as opportunity offers, dilate on their peculiar themes! With them it is not an ostentation or a parade. Their speech is marked by discretion and truthfulness,—removed alike both from levity and indifference, and from affected gravity and sombreness, and fitted to instruct, stimulate, and improve.

Nor should it be overlooked that *religious conversation*, well conducted and well-timed, may not *unfrequently produce salutary impressions upon the unserious*. If the character be pure, if the religious profession be well sustained, devout conversation tends to awe, and even at times to solemnise and impress the ungodly. Nor is this altogether unexplainable. The divinely instructed know and feel the evil of sin, estimate justly its demerit, realise impressively the ruin in which it issues—understand and appreciate the nature of true holiness, the peace which it yields, the joy which it inspires, and the ineffable bliss to which, when perfected, it will exalt; and thus, in no small measure, they are qualified to speak with directness to the conscience and the heart of a fellow-sinner. They loathe and shun the sin they expose and reprobate. They cultivate and delight in the purity they recommend. When they reprove, it is with faithfulness, meekness, humility, and forbearance. They are earnest and upright, and are therefore at times effective. “The words of the wise are as goads, and as nails fastened by the masters of assemblies.” Such men may, by their conversation and demeanour, contribute much to extend the influence of undefiled religion, and to repress all kinds of growing wickedness, and diminish moral desolation. The light which thus shines in them may win some to the way of wisdom and righteousness.

If religious conversation may thus have occasionally some influence on the unserious, it is obviously calculated to stimulate those who are truly good. Was it not so with the two disciples with whom Christ communed as they went to Emmaus? How did their hearts burn within them while He talked with them by the way, and while He opened to them the Scriptures!



Though the devout differ from one another in the measure of their capacity, and the distinctive affections which predominate in them,—some being bold, ardent, and unsparing, and others simple, mild, and winning ; some, as Paul ; others, as John ; yet, in the main, they are the same in their views, tastes, character, pursuits, interests, and enjoyments. They have a common spiritual parentage, and are thus closely allied by the sympathies and privileges of a common regenerated nature. They hasten to the same home. They are heirs of the same incorruptible inheritance. They are brethren and friends. Thus it is that their mutual communications are entertained and relished, and their views and affections are continually interchanged. Consequently, they learn much from one another. Their views become juster, and their affections are improved. From the dangers to which fellow-believers have been or are exposed, the individual believer learns the means of preservation and safety. From their defections, he is incited to watchfulness. From their triumphs over sin and the world, he acquires courage. From their manifestations of fortitude, patience, and resignation, of faith and hope, of comfort and joy, he draws succour to the same principles and affections in his own heart. Yea, the very display of their sorrow and distress tends to soften and purify the soul. Verily, “as iron sharpeneth iron, so a man sharpeneth the countenance of his friend.” In the prosecution of true good the best emotions are awakened and reciprocated. The flame which glows in one heart is caught and kindled in another. The light which illumines one mind sheds its lustre over all the minds by which it is encircled. Intercourse of this sort, freed from the taint of sect and bigotry, expands the powers of the renewed soul, refines and elevates the affections, instigates to high enterprises of benevolence, and imparts dignity to its designs.

Be it never forgotten that real religion is in no respect at *variance with genuine courteousness*, which is not merely an acquaintance with certain forms and modes of life, but something altogether beyond this. It involves a predominating desire in the individual man of doing to others as he would that others



should do unto him. This is the root of true courteousness. Real goodness—that which is the germ of every Christian excellence—is the very germ of all the ease, and refinement, and tact, and power of pleasing, which constitute genuine courteousness. Christianity understood, realised, and felt, is so far from being incompatible with, that it is rather essential to, and completes and perfects true courteousness. Paul's vital Christianity did not disqualify him for the cultivation of it, and he never neglected or swerved from it.

*True courteousness avoids touching on any subject which may needlessly hurt the feelings of others, or call up disagreeable or offensive associations to them.* If there be any personal defect, bodily infirmity, inferiority of talent, rank, or reputation in any of them, the courteous man never alludes to it, or even appears to be conscious of its existence. He does not assume any superiority to himself,—never ridicules, never sneers, never boasts, never makes display of his own power or rank, or attainments, if he should possess any or all of these,—never indulges in habits or tricks that may be offensive to others. He always feels as a mere member of society, and that he has no right to trespass upon others to wound or annoy them.

But while all this is pleasing—while it is in no small measure essential to the well-being of society,—still, as a principle and motive of action, mere courteousness is decidedly imperfect. Something higher and holier is, in this respect, requisite. In its best type it is not a proper standard of conduct. It is ever shifting and uncertain. The rule of this age may not have been the rule of a preceding. In the last century drinking and swearing were reckoned among the more opulent classes a sign of a fine spirit and good fellowship. But now these vices are banished from reputable society. Besides, mere courteousness may leave all the springs of proper action—all the pure affections of the renewed heart—uncared for and neglected. A man may be proud, vain, indolent, self-indulgent; he may neglect his duty to the poor, he may be unkind to his nearest relations, faithless in friendships, and wholly without the true knowledge of God, and

genuine faith in Jesus Christ; and yet he may not cease to be, in common language, a courteous man. Assuredly man is not actuated by right principles and proper motives till he has founded his conduct on the authority and love of God,—till he come not to shrink from an action solely because it is a violation of the usages of social refinement; but to fear it because it is wrong, and to hate it because it is opposed to the will and example of the Divine Redeemer.

The conversation that is only secular—that is deceitful, vain, sordid, corrupt, and corrupting—shall undoubtedly merge, in the world to come, into the endless and guilt-accumulating blasphemies of the dwellers in the region where there is naught but weeping, and wailing, and gnashing of teeth,—where their worm never dies, and the fire is not quenched.

Ever cultivate, then, the conversation that is pure, instructive, and profitable; that is an indication of a renewed nature—a sure presage of eternal life and perfect bliss in a realm where moral defect obtains not—where deceit, and collusion, and bitterness are unknown; but where the dwellers have one heart, and see eye to eye, and sing in sweet accord; where infinite love binds and harmonises all, and perfect guilelessness, benevolence, and confidence for ever reign; where is an uninterrupted interchange of kind offices and good feelings; where envy with its baleful glance, and anger with its furious sally, and revenge with its moody stroke have no place. There all is integrity, fruition, and joy. There is nothing in that realm to suffer, nothing to estrange, nothing to forgive. Pure fellowship will throb, as to a common heart. Each heart finds perfect rest. There, holy companionship and converse shall meet no jar, and shall never fail or break up. There shall be no lack of theme, no abatement of interest, no stop in the flow of mutual communication. They shall walk in light, and the light shall augment without pause. What amazing and glorious disclosures will be ceaselessly unfolding! What ever-opening wells of delight! There, no being can be stationary in knowledge or bliss; for it is a field for unlimited progression. The heaven is a heaven of heavens. The lowest

devout converser on earth may there very soon overtake all the fire of a present Paul, and all the love of a present John. And how high may he reach? On this it were vain to expatiate. The immeasurable interval will ever exist between the finite and the infinite. But there, if you know aright revealed truth, believe aright in Jesus Christ, cultivate purity, and escape the pollutions of the world, you shall, at the termination of your earthly course, find perfect peace, and boundless scope for the fullest and freest culture of all the powers and affections of your renovated and immortal minds. What an attractive, inspiring, and elevating prospect! There, all is light and concord. Each countenance wears unfading kindness. The eye ever beams with joy, and knows no tear. There is endless congratulation. Each heart swells with transport. There is the full tide of love. Where, in the star-kindled firmament, does this land of faultless uprightness and unbroken harmony obtain? When shall mine eyes see thee? "Oh that I had wings like a dove! then would I flee away, and be at rest."

" Oh when, thou city of my God,  
 Shall I thy courts ascend,  
 Where congregations ne'er break up,  
 And Sabbaths have no end?  
 Apostles, martyrs, prophets, there  
 Around my Saviour stand;  
 And soon my friends in Christ below  
 Will join the glorious band!"

*Public Address.*—This relates to oral discussion. It professes to seek a given object by the presentation of argument and motive. In the endeavour to reach this object, it would enlighten the understanding, gratify the imagination, move the passions, and actuate the will. It may be made on the platform, at the bar, on the bench, in the senate, in the professor's chair, or in the Christian teacher's desk. The address ought to be adapted to the object contemplated, and the characteristics, mental and moral, of the assembly that is to be swayed.

This is oratory, and oratory is the art of persuasion. This art is one of great importance to all who may have occasion to guide

and direct others. Its principles, its rules, its methods, and its aims, ought to be studied with assiduity and perseverance. The treatises on this subject by Aristotle, Campbell, Blair, Whately, and Jardine, may be consulted with manifold advantage.

The object is persuasion. How is this to be gained? There are at least two principal elements which claim attention—the *matter* and the *manner*. The matter may embrace the *exordium*, the *proposition* to be established, the *argument* by which it is sought to establish it, and the *conclusion*.

The *introduction* of an appeal to a popular assembly should be made of materials as closely connected with the main subject as possible. Some overlook this, but there is high authority for it. Cicero and Demosthenes kept a stock of introductions prepared beforehand, and used them as their convenience suggested, or as they might suppose the occasion required. This was not a safe course, unless much judgment was shown in the selection made for the time being. The great difficulty would be in passing naturally from the theme in the introduction to the subject to be propounded.

The introduction of a public address should be so constructed as to ensure, if possible, good-will, attention, and readiness to receive what may be presented. It should be brief, plain, unpretending, and calculated quietly to strike and interest.

The *proposition* which is designed to be established, ought to be clearly before the mind, if it should not be formally and distinctly stated. The subject of the basis of an address should be a proposition, not a mere term; and, in general, the proposition ought to be fully enunciated. The natural way seems to be, that a speaker should, at the commencement of his appeal, declare his opinion, if it be well known, and then subjoin the reasons which may be adduced for its confirmation. But if his opinion be offensive to those addressed, it may be better to defer the enunciation of it till the argument in support of it be given; and, in these circumstances, no decision should at first be announced. This should be given as the necessary result of the arguments which have been brought forward and illustrated; a conclusion

arising out of a premise laid down and established. When it is apt to hurt the feelings and offend the prejudices of the hearers, it ought to be kept out of sight as much as possible, till the principles on which it depends shall have been clearly substantiated. The question may be thus stated, but the decision for a time kept back.

There are times when it may be meet to advance by degrees in the establishment of the proposition that may be laid down to be substantiated. Each part of the truth in question is to be established separately and in order. Thus Paley, in his "Evidences of Christianity," first proves that the apostles suffered; next, that they encountered their sufferings knowingly; then, that it was for their testimony that they suffered; then, that the events they testified were miraculous; then, that those events were the same as recorded in the books which are alleged to be inspired.

Occasionally a question may be waived for a time. This does not necessarily imply that it is given up altogether, though an antagonist may urge this. Even in mathematics this practice occurs. Thus Euclid first asserts and proves that the exterior angle of a triangle is greater than either of the interior opposite angles, without being able to determine how much greater. At a more advanced stage, however, he is enabled to prove that the exterior angle is equal to the two interior opposite angles together.

The *argument* by which the proposition is to be established, is a main part of the discussion. The object to be aimed at is *conviction*. This relates to persons who may hold an opposite opinion to the one maintained, or who are in doubt whether to assert or deny it. True, it might at times occur, that what is sought in a public address is the asserting of what is truth in respect to the proposition that may be under consideration. There may be no definite opinion formed. There may be no determination made to form an opinion. But still, in general, it is otherwise, and ought to be so; and thus the aim contemplated is conviction.

In order to reach this, the great means to be employed is *instruction*. The judgment must be dealt with. Evidence must be adduced. Argument must be presented and urged. It is only through this medium that available conviction can be produced.

Nor in this matter ought the *affections* to be overlooked. Proper appliances ought to be brought to bear upon them. The imagination is the principal means by which to stimulate them, and lead them on to form the conclusion that is sought. This may be useful in cases where mere conviction would not lead to the desired result. When persuasion is necessary for this purpose, men in general do not act from simple conviction of truth, but from motives. But still, when the excitement of emotion is used to induce men to acquiesce in a conclusion which they would not have adopted without it, the propriety of using it may, in such circumstances, be very problematical, even though the conclusion to which an orator might wish to come be resisted by prepossessions founded on shallow reflection, hasty observation, ruling passions, personal dislikes, or local interests.

In dealing with the affections, the wish to move them must be concealed as much as possible. If the feeling that is sought to be excited be wrong, then this purpose is manifestly destructive; and whether the feeling sought to be excited be wrong or right, the perception of a wish to excite it is calculated to defeat the attempt. The address to the affections and passions should be circumstantial. Pictures should be held up to the imagination, and brought nigh to it that they may be distinctly seen. The most powerful circumstances should be selected. These must be presented with a conciseness which does not degenerate into obscurity, and with a continuance that does not weary. For, be it remembered, excited emotion soon wastes. "Nothing dries up more quickly than a tear."

Suitable means ought to be employed to abate and allay emotions that may be unfavourable. A passion may be greatly weakened by endeavouring to raise some other not very remote from its nature. Anger towards a person may be diminished or

removed by endeavouring to excite good-will towards him, and especially by holding him up as a proper object of fear.

Moreover, it must not be forgotten on this matter, that much depends on the *character* of the speaker. He must have *moral worth*, a *sound understanding*, and *good dispositions*. The first and third of these are absolutely indispensable to success; especially in the Christian desk and in deliberative assemblies. In these places, the first of these, in particular, will often be found to triumph over all oratorical artifices. And the second is greatly auxiliary, though, in general, not so influential as either of the others. If an audience have not confidence on these points in a speaker, he will not produce and secure conviction. For want of these requisites, lawyers are seldom successful popular orators.

The *sources* from which the argument may be drawn are various.

There is the *causal relation*. This may embrace the argument drawn from cause to effect, and from effects, as conditions of certain events. This causal relation may philosophically embrace all the degrees of moral evidence, and popularly, a measure of evidence greater than a faint degree of likelihood. It tends to show that the proposition is not in opposition to experience. And if this can be done with success, a strong position is gained. In proportion as the causal relation can be shown to be adequate, the stronger will the evidence be. It will rise from what is plausible to what is probable; and from what is probable to what approaches absolute certainty. This relation must be such as is either admitted, or may be found to be actually existing, or likely to exist. It is something more than mere precedence. It has precedence, but it has something more. There may be precedence without causal relation. Thus "the mercury sinks, therefore it will be rain." This involves precedence, but not causal relation. From effects, a certain cause or condition may be inferred. As a cause it gives origin to the result; as a condition, it merely precedes it. From the conflagration of Moscow may be inferred the previous existence of the city. Without this there could have been no such conflagration. Yet this was not the cause, but only the condition of the conflagration.



These are matters of fact and opinion. The one relates to what it is conceivable might be submitted to the senses, and in regard to which, if it were so submitted, there would be no disagreement among persons who should be present. The other relates to anything respecting which an exercise of judgment would be called for on the part of those who should have certain objects before them, and who might disagree in their judgment in regard to them. Thus:—Is there land at the South Pole? is a matter of fact. The probability or improbability on this point is matter of opinion. Opinion, then, may relate to things which are themselves matters of fact, and matters of fact may refer to opinion. That such and such persons maintained, or did not maintain, such and such opinions, is a matter of fact. Testimony is the evidence given to matter of fact. When the evidence relates to opinion, it is authority. The weight of testimony must be in proportion to the number and integrity of the witnesses, and to their means of obtaining information. It gathers much strength when it comes from adversaries, or those whose prepossessions would induce them to favour the opposite to what they attest; and that whether it be direct or indirect, or negative; but most of all when it is concurrent.

In regard to the witnesses, their testimony is received from the conviction that, if it were not truth they declared, the testimony would not have been given. The inspired writers declare the truth of the Bible history. The truth thus declared is believed in from a conviction that, but for the truth of their testimony, it had not been given.

There is *example*. The argument drawn from this source consists in taking instances of a certain class as a fair specimen, in respect of some point or other belonging to that class. An inference is drawn from these instances, in reference either to the whole class, or to other less known individuals. It, in general, proceeds from a known individual to an unknown.

There are also several *subsidiary sources*; such as *induction*, which is an inference drawn from given premises; and when there are many coinciding instances, this may warrant a probable con-



clusion. *Experience*, which has a reference to the past, and to what has occurred under our own observation,—thus from the testimony of others we learn that the tides have ebbed and flowed, and our own experience attests this, and from these concurrent circumstances, induction would lead to the conclusion that the same phenomena will continue. *Analogy*, which involves that the two things brought into connection are not necessarily of themselves alike, but they stand in similar relation to some other things—thus, an egg and a seed are not in themselves alike, but they bear a like relation—the parent bird has a relation to the future nestling, and the old plant has a relation to the young plant, in this respect, and to this extent, both are alike; for it is not to be supposed that the things compared are alike, because there is a resemblance in the relation they bear to certain other things; the egg and the seed are not alike, except in the generic relation under which they both fall. *Allusion*, which indicates a portion of evidence without the narration of all the circumstances, and is serviceable when it can be readily understood; *illustration*, which is a narration of various circumstances, and serves as an explanation of what is intended; and *simile*, which is illustration couched in the ornament of diction, and fitted to please the fancy. Thus the man whose fortitude and forbearance are called forth by persecution and affliction, is like those herbs which give out their fragrance on being bruised.

But how are the various arguments to be *disposed*? Many are the rules which have been given on this subject. There are some who allege that the arguments ought to be arranged in the order in which the sources stand from which they are drawn, and to deviate from this would be detrimental. It might, no doubt, in many instances be so; but it may not be always necessary to adhere to this, and it may not be uniformly requisite to draw arguments from each of those sources.

Some say that the strongest arguments should be put first and last, and the weakest should be placed in the middle. Cicero recommends the arrangement of arguments in the manner in which a climax is formed. On this plan the least important would come

first, and the arguments would be given *seriatim* somewhat in proportion to their pertinence and their strength, allowing the most powerful and convincing to finish. This seems to be the most probable method by which to produce and establish conviction.

The objections of opponents must be considered. The arguments thus adduced must be met and refuted. If the objections are not well founded, the strongest in appearance should be demolished. The weak will, if this be effected, necessarily fall into abeyance.

The objections should always be stated fairly, and in their full force. The refutation of objections may at times be done at the commencement, or nearly so, with good effect, if the objections be somewhat obviously unfounded or paradoxical. But if they be somewhat difficult to rebut and remove, then the consideration of them should be delayed till the arguments in favour of the opinions to which they refer have been adduced. No doubt a skilful orator may make a sophistical use of the promised refutation. He gains in the meantime attention to his statement. If it be plausible, it will draw off the attention of his hearers from the objection. Hence a very inadequate fulfilment of the promise may pass unnoticed, or nearly so.

Some, in order to establish their own proposition, endeavour first of all to refute opposite theories. Smith, in his "Theory of Moral Sentiments," combats the opinions of those who make expediency the test of virtue, and are the advocates of a moral sense.

A proposition may be refuted by proving the opposite to it, or by overturning the argument by which it has been supported. The refutation may consist either in denial of one of the premises, or in an objection against the conclusiveness of the reasoning. A premise may be refuted by showing that an absurd conclusion may be fairly drawn from the proposition combated. When this is rightly done, it goes to prove that the proposition is manifestly inadmissible.

In refuting error, it is well not only to show that it is error, but to trace it to its origin, and point out how it arose. This is not only to lop off the branches, but to strike the root.

Never expend more force or time on a subject than its real importance demands. And on the point of importance, let it be understood that the difficulty of establishing any given proposition is not to be estimated according to its importance. Its importance may lead the speaker to dilate much on it, but it does not necessarily involve great difficulty; at least these are not to be confounded together. Men bar their doors carefully, not merely when they expect an unusually formidable attack, but when they have an unusual treasure in the house.

Simplicity and clearness should be cultivated, though verbosity and mysticism are not unfrequently apt to catch the attention of the multitude.

Never draw arguments from topics which are not directly accessible to the persons addressed. The arguments might be good, but they cannot be sufficiently understood and appreciated.

If you should have a tendency to irony, be sparing in its gratification. Irony is, indeed, held to be an indirect form of argument. In it the premises, which are designed to be disproved, are assumed as true. The character of an adversary is thus put on. Burke adopts this method in his celebrated "Defence of Natural Society by a late Noble Lord." He assumes the person of Bolingbroke, and proves, according to the principles of that author, that the arguments he brought against ecclesiastical, would equally lie against civil institutions. This mode, if skillfully managed, often gives an additional force to the argument by the vivid impression which ludicrous images produce.

There are many who, when irony is employed, see nothing but the wit and miss the argument conveyed. They distrust all reasoning in this form. They object to the doctrine that ridicule is the test of truth, and that wisdom and wit are the same thing. Though an antagonist may, from the nature of the cause he espouses, or from the character of the arguments he employs, deserve to be held up to contempt or ridicule, yet irony is almost always apt to awaken hostility and pride, and thus pervert the judgment. It may scathe, and confound, and madden an adversary, but it is not well adapted to convince him.

In the conclusion, there may be, if it should be deemed necessary, a recapitulation of the arguments adduced—giving a little finish where there may have been defect; and the most condensed, powerful, and direct appeals to the affections, passions, and conscience, may be variously and energetically urged.

*The manner*, again, refers to the art of delivery. This is a subject of very considerable importance. The rudiments of the art comprise distinct enunciation, natural modulation of the voice, and graceful carriage of the body. In an improved state, it comprehends all that gives effect to composition in delivery. It embraces not only the management of the voice and organs of articulation, but the external signs as manifested in the countenance, in looks, and in gestures. The grace and force of delivery consist in giving the natural expression which is felt in connection with the ideas that may be orally communicated. When the expression is truly natural, it aids in rendering the most perfect composition more effective. The accomplished speaker will produce a livelier interest and deeper impression in delivering the same composition, than would be effected by a person inferior to him in the art of speech.

When skilfully employed, it tends to awaken the judgment, and to fix attention on argument, as well as to engage and sway the sympathies of the human heart. The pulpit, the bench, the bar, the national councils, the academical chair, and the platform may all derive very great advantage from it, when intellect deals with intellect, and heart speaks to heart. What power the Christian orator had, when, before the Roman governor, as he reasoned of righteousness, and temperance, and judgment to come, he made him tremble! What amazing effects arose from the efforts, both in matter and manner, of such illustrious models as Demosthenes, Æschines, Cicero, Chatham, Burke, Fox, Pitt, Grattan, Erskine, Sheridan, and Canning; and in reference to manner especially, from the histrionic exhibitions of Garrick, Kemble, Young, and Kean!

Dr. Mulligan's Grammar, Quintilian's Institutes, and Bell's Elocutionary Manual, will furnish much important information

on this subject; and, if there should be defect in speech, Dr. James Hunt's work on "Stammering and Stuttering" will afford no small aid.

Take a passing glance at a few of the most celebrated orators of ancient and modern times, not with the view of unfolding the characteristic excellences of their orations, but of inciting to careful and frequent examination of them.

Demosthenes, contemporary with Aristotle, Pericles, Æschines, Isocrates, Philip, and Alexander, first claims consideration. While great in sagacity and energy as a statesman, and pure as a patriot, as evinced in his negotiations and struggles with Philip and Alexander, he was still greater as an orator, as manifestly shown in his "Phillipic Orations," "Olinthian Orations," and especially in his "De Corona." For concentration of thought, he has an unchallenged fame. This high eminence he reached by a course of severe self-training, skilfully ordered argument, apposite allusions, the majesty of direct and fervid appeals, the fire and whirlwind of roused and intensified passion, singleness of purpose, and devotion to his country. He stands, as Cicero, Quintilian, and Longinus affirm, the chief—the most perfect of orators.

Æschines was the contemporary and rival of Demosthenes. He displays much skill and judgment in the management of his argument—exquisite tact in the reasons he adduces—keen sarcasm, and great strength and fervour in his appeals, as may be seen in the peroration of his oration on the Crown.

Cicero—who pandered to a corrupt and selfish oligarchy, who was driven from the consulate which merged into the triumvirate rule of Pompey, Crassus, and Cæsar, who separated from his wife Terentia, and then married one of his wards, distinguished for her beauty, but divorced her in the course of a year, thus showing, either that he was greatly infelicitous in the selections he had made, or that he had very relaxed notions of the character and obligation of domestic relationships—had an accomplished mind, and his works, "De Republica," "De Legibus," "De Officiis," "De Amicitia," "De Senectute," "Oratio pro T. Annio Milone," &c., are replete with valuable thought, and great learning, genuine dignity, and grace.

Chatham deserves the place next to Demosthenes. His speeches in connection with the election of Wilkes for Middlesex, when he stood forth as the champion of the constitutional rights of the people against the supposed usurpation of the House of Commons, and with the American war, are the most perfect in the English language. Strong and diversified are the powers of his intellect in observation, judgment, and rapidly convincing argument. His imagination is fervid, his feelings are generous and chivalrous. His tone is bold, uncompromising, stern, admonitory. His disdain and indignation are at times withering and overwhelming. He is a preacher of truth and right—a denouncer of venality and corruption. In him there is to be found the most admirable union of the intellectual, imaginative, and passionate.

Burke's speeches and political pamphlets contain numerous specimens of the most finished eloquence. His style is highly argumentative—replete with illustration and imagery—with examples, real and fictitious, strikingly pertinent to the subject discussed. The strength of his powers, the exuberance of his imagination, and the variety of his attainments, are remarkably displayed in his "Reflections on the Revolution in France"—in his speech "On the Impeachment of Warren Hastings"—for "Conciliation with America"—and "On Economical Reform." In short, there is no production of Burke's that does not deserve earnest examination; but those works mentioned have a high claim on the vigorous attention of those who would cultivate and acquire eloquence. Burke seems to have had an unquenchable ambition to rival ancient eloquence; yet his style is more allied to the ornate and magnificent compositions of Cicero, than to the severe simplicity of Demosthenes.

Fox had a vigorous and richly-stored understanding, and was animated by a calm and lofty feeling of truth and freedom, and often inspired by a genuine and rapid enthusiasm. Though he does not stoop to be graceful, or pause to gather ornaments on his way, yet he is distinguished by purity of taste, and manly and practical eloquence. His speeches are models which call for deep meditation. There is much in them that reminds us of

Demosthenes in his calmer moods. As an orator, he was everywhere natural. When he had advanced a little, he forgot himself and everything around him. He thought only of his theme. His genius warmed and kindled as he proceeded. He darted fire into his audience. In him there was an admirable union of reason, simplicity, and vehemence. He had a just claim to be held a Demosthenian. Burke says of him that he was the most brilliant and accomplished debater the world ever saw. Fox had a contempt of show, and an abhorrence of intrigue. His plainness and downrightness inspired confidence. The ardour of his eloquence roused enthusiasm. The gentleness of his manners invited friendship. He was free from the taint of malignity, vanity, or falsehood. He had the purest zeal for the civil and religious rights of all men, and was earnest in seeking the unfettered exercise of the human faculties, and the progressive civilisation of mankind. He had a profound reverence for the free constitution of his country, whose well-being and greatness he ever sought to promote.

## COMPOSITION.

Ideas and emotions may be communicated by writing. This refers to the power and art of composition. In order to improve this power and use it with advantage, it is necessary that the subject be suited to the capabilities and attainments of the writer; and be often and deeply revolved. If there be not a distinct apprehension of what is designed to be conveyed, the composition will be obscure, without ease, and without instruction.

In making preparation for public speaking, much care and vigilance should be given in examining and writing on the subjects to be expounded, in all their relative aspects and bearings. Bacon has said that "reading maketh a full man; conference, a ready man; and writing, an exact man." There is no small difference between the effect of written words, which may be perused and re-perused in the stillness of the closet, and that of spoken words, which, when set off by the graces of utterance and gesture, vibrate but for a moment on the ear. In addressing large assemblies, readiness, fluent delivery, and pointed language



are the surest means by which to master and sway them. Accuracy and profundity, fulness and exactness, are expended on them in vain. The oration which is to be but once used, will be received with applause, if the orator possesses the requisite manner, though its arguments may be weak, its reasoning inconclusive, and its diction often incorrect. The massiveness and depth of Burke's thought, and the justness and cogency of his argumentation, exposed him in the British Parliament to be coughed down, or left speaking to unoccupied benches.

In writing on any subject, *truth* ought to be sought with earnestness. The aim should be to give instruction. Without this, conviction cannot be produced in those who may oppose the opinion which is attempted to be established, or who hesitate as to their cordial and unreserved adoption of it. Freshness, copiousness, and strength are better secured by being limited to the development of one or two leading points, than by taking a wider range. The latter method involves in vagueness.

Style is something more than a mere collocation of words. It is the index of character. It relates to what is peculiar to a man. It indicates the ideas and emotions which arise in his mind, and the manner and order in which they arise. The words employed may be proper, and yet the style may, in many respects, be defective. It may be rugged, feeble, or inflated.

What, then, are some of the *distinctive elements* of a good style? These seem to embrace—*Clearness*. The first aim in composition should be, to present what is intended, without the smallest obscurity. The meaning should be so transparent that it cannot, even by the most careless reader, be misapprehended. The thought exhibited should come on the mind with directness, as the light of the sun falls on the eye. The want of clearness occasions effort and uneasiness, and greatly lessens the pleasure which perusal would yield.

It is not enough that the meaning of a composition may be ascertained, if intense attention is given to it; for some are slow of apprehension, and copiousness may suit them; while others are quick in catching the sense, and diffuseness may bewilder



them. Conciseness may not a little perplex and obstruct those who are intellectually feeble. But tedious expansion will not exactly meet them ; for their attention is apt to fail, and they lose the one part before the other is completed.

To obviate the evils inherent in conciseness and prolixity, repetition of the same sentiments and arguments, in many different forms of expression, may be adopted with beneficial results. Thus the sense may be expanded, and the mind detained on it, and allowed leisurely to revolve it. The repetition, however, must not be too apparent, and it requires to be freshened by a variety of epithets and metaphors. Cicero and Burke abound in repetition ; and seldom do they fail to make themselves thoroughly understood. Nor do they often weary the attention. They have, indeed, much ornament ; but this, in general, does not obscure their meaning. The figure and similitude with which they enrich their compositions are, when rightly used, the clearest mode of expression that can be adopted ; even uncultivated minds more easily comprehend them than abstract statements. No doubt, directness and plainness, without much embellishment, most effectively subserve the attainment of clearness ; but the entire absence of all ornament would render style, though clear, dry, harsh, and cold. In such a form of composition, there would be little to enliven the imagination, or interest the heart. Aristotle affords the best specimen of the frigid mathematical style. Unless in his Hymn to Virtue, there is not the smallest approach to fervour and ornament. He appeals to the understanding only. Clearness and simplicity in composition form the most seemly medium for the manifestation of truth. Sophistry and fallacies are frequently veiled under obscurity ; mysticism and complexity, pompous diction and sonorous periods, are often mistaken for great and profound thought. Men sometimes take the muddiness of a river as indicating depth ; and frequently do they magnify in their imagination what is viewed under a fog.

In order to preserve clearness, words which are *obsolete*, as “methinks,” “subject-matter,” “behest,” “self-same,” or words

recently introduced—especially if they have been imported from other languages, as “hauteur,” “connoisseur,” “gasconade,” “ignore,”—and constructions which do not properly belong to the idiom of the English language—a conceit which shows a wish to display erudition, and seems to partake of affectation, and which much and offensively abounds in the works of Carlyle and Richard Winter Hamilton—must not be entertained. Much care ought to be taken to select the words which the highest authorities have employed to express the sentiment it is wished to convey. Low expressions and phrases which have not a just and full significance in regard to the ideas which are designed to be presented, as “such like,” “rarest things in the world,” should not be employed.

*Errors in grammatical construction* contribute to mar clearness. Unsleeping vigilance and stern exactness are required on this point. A thorough knowledge of the elemental principles and rules of grammar, intimate and sustained acquaintance with the most approved English works, frequent intercourse with those who have been privileged with finished training, and ever-wakeful attention to correctness of speech in all social communings, will aid much in enabling us to avoid these.

The best writers, indeed, are found to fall into mistakes of this kind. But this ought in no instance to encourage negligence in this matter. The occasional error, even of a classical writer, ought never to be held as justifying the perpetration of the same or similar blunders. The faults or foibles of such a writer have no claim to imitation. Some profane wits have tried to elicit scorn at some forms of construction in the Bible, which are now considered ungrammatical, with the design, of course, of depreciating and contemning the revelation it contains. They find some of the Evangelists make Jesus say, “Whom do men say that I am?” The cavil does not deserve serious refutation; for the error does not belong to the Evangelist, but to the translator. But the wits should not at least forget that Shakespeare—an object of their extravagant adulation—has said, “We are alone; here’s none but *thee* and I;” and Hobbes, in his “History of Civil Wars,” an espe-

cial favourite with them,—“If the king give us leave, you and I may as lawfully preach as *them* that do;” and Hume, the high priest of their system, in his *Essays*,—“The court of Augustus had not *wore* off the manners of the Republic;” even Addison is found saying, in the *Spectator*,—“Knowing that you *was* my old master’s good friend, I could not forbear sending you the melancholy news of his death;” and Blair, in his *Lectures*,—“Neither of them *are* remarkable for their precision;” Dryden, in his “*Life of Plutarch*,”—“The *chiefest* of which was known by the name of Archon among the Grecians;” Whitby, in his “*Necessity of the Christian Revelation*,”—“As it was impossible they should know the words, thoughts, and secret actions of all men, so it was *more impossible* they should”; and Ferguson, in his “*History of the Roman Republic*,”—“Among them the people were obliged to consider, not what was safe, but what was necessary; and could not always defend themselves against usurpation, *neither* by legal forms *nor* open war.” These are some of the instances, from the best writers, in which single nouns are connected with plural verbs, and the comparative and superlative degrees and double negatives are incorrectly used.

Misapplication of the prepositions often occurs, and care ought to be taken to avoid it. Thus, *to* is frequently used instead of *with*; as when Bolingbroke, in his “*Dissertation on Parties*,” says,—“*To* which, as Bishop Burnet tells us, the Prince of Orange was willing to comply;” and occasionally, instead of *for* and *from*, as when Bacon, in his *Essays*, states that “The wisest persons need not think it any diminution *to* their greatness, or degradation *to* their sufficiency, *to* rely upon counsel.” And again, *on* is at times employed for *in*; as when Macaulay, in his “*History of England*,” says,—“Every office of command should be entrusted to persons *on* whom the Parliament shall confide;” and *upon* is occasionally used instead of *over*; as when Addison, in his *Travels*, says,—“If policy can prevail *upon* force.” Some dictionaries give lists of words with the appropriate prepositions by which they should be followed; these may be profitably consulted.

*Scotticisms*, as “presently,” “sist,” “pled,” “by-past;” and

Americanisms, as "grade," "to progress," "to liquor," "to fix," &c. ; should always be avoided.

In the use of *synonymes*, too, much expertness and delicacy are required. Often are words regarded as *synonymes* that are not. Few words are in every respect synonymous. No two words express precisely the same idea, and can, with correctness, be indiscriminately employed. The difference may at times be small ; but still, in general, if not always, there is a difference. It is a vice to employ words, closely allied, promiscuously, merely to complete a period or diversify the diction. When skilfully and delicately applied, they may serve to give force, and, at times, even elegance, to composition. But much delicacy and vigilance are needed in the use of them, in order to bring out the distinctive shade of meaning which belongs to them. Thus to *abhor* and *detest* approximate very closely ; but *abhor* simply denotes strong dislike ; while *detest* not only imports strong dislike, but strong disapprobation. Oppression is what a man *abhors* ; but treachery is what he *detests*. *Capacity* and *ability*, *difficulty* and *obstacle*, *only* and *alone*, *acknowledge* and *confess*, appear to be very nearly the same in import, and are commonly reckoned synonymous ; but there is a shade of difference. *Capacity* means the susceptibility that the mind may have of receiving impressions, while *ability* indicates the power that it has of making active exertion. *Difficulty* refers to what embarrasses, and *obstacle* to what stops. The one comes from the nature and circumstances of the affair, the other comes from a foreign cause. The natural disposition of the Athenians was a *difficulty* with which Philip had to contend in his endeavours to manage them ; but the formidable *obstacle* to the realisation of his design was the eloquence of Demosthenes. *Only* means that there is no other object of the same kind ; *alone*, that there is no other object in association. An *only* child, is one that has neither brother nor sister ; but a child *alone*, is one that is left by itself. To *acknowledge*, supposes a small degree of delinquency, which the acknowledgment compensates ; to *confess*, supposes a higher degree of criminality. A gentleman *acknowledges* his mistake, and is forgiven ; a pri-

soner *confesses* the crime of which he stands accused, and for which he is punished. On this not unimportant matter, extensive and accurate information may be obtained from Crabb's "English Synonymes, with Illustrations and Explanations, drawn from the best writers."

It may be added, that clearness depends much not only on the proper use of words, but also on the *appropriate structure of sentences*. A sentence embraces one complete proposition. It may contain more than one proposition; but when it does so, its constituent propositions may be separated, and each given in distinct sentences. The length of sentences is a point of discretion and taste. A short sentence is best fitted to quicken and exhilarate; but if many such sentences succeed each other, the connection is much weakened, and the meaning broken. Long sentences are not so sprightly as short, but they may be better adapted to produce deep and solemn impressions than the latter; yet, if many of them occur continuously, they tend to exhaust attention, and bewilder and oppress. A wisely-proportioned share of both may be the arrangement that will be most acceptable and useful. Uniformity is irksome, and ought to be avoided as much as possible. Adherence to one mode in the structure of sentences—as is apparent in the style of Samuel Johnson—involves stiffness and affectation. A judicious intermixture of long and short sentences promises to give the greatest satisfaction. A good example of this suitable distribution is to be seen in the writings of Lord Shaftesbury.

Much care is needed in the arrangement of the words in order to secure clearness. An improper collocation often greatly obstructs the development of the thought, and prevents its distinct perception. So far as correct taste will allow, the words of a sentence that are most intimately connected should be placed near each other. And so it should be also with the members of a sentence. The adverb must not be remote from the word which it modifies or affects. Its justness and force depend upon its position. Addison, in the *Spectator*, states—"By greatness, I do not only mean the bulk of any single object, but the largeness of

a whole view." *Only*, as it stands in this sentence, modifies the word *mean*, and would denote that he did something besides this. But the word which he seems to intend to modify is *object*; and, consequently, *only* should have been placed in a closer position to it. The sentence ought to have stood thus:—"By greatness, I do not mean the bulk of any single object only, but the largeness of the whole view."

Attention should be given to exactness in the disposition of pronouns, and to the avoidance of too frequent repetition of them, as these tend very often to perplex and obscure the meaning. Swift, on the "Sacramental Test," says—"Thus I have fairly given you, sir, my own opinion, as well as that of a great majority of both Houses here, relating to this weighty affair, upon which, I am confident, you may securely reckon." It is not the weighty affair, but the great majority, upon which he counsels his correspondent to reckon, though that is not what the position of the pronoun *which* would indicate; and, consequently, it ought to stand in immediate connection with *a great majority*. The sentence might be thus arranged:—"Thus, sir, I have fairly given you my own opinion relating to this weighty affair, as well as that of a great majority of both Houses here, upon which, I am confident, you may securely reckon."

Moreover, *parentheses* should be wholly eschewed. A sentence should be so constructed as to render them inadmissible. They break the unity of a period, and tend to encumber the sentence and bewilder the reader. The thoughts they contain, however much connected with the subject, are not in their proper position. Nor should an incident, or a feature of condition, be placed between two principal members of a period. When this is done, it often becomes difficult to ascertain to which of them a reference is made. Johnson, in his "Life of Savage," says—"This work, in its full extent, being now affected with asthma, and finding the powers of life gradually declining, he had no longer courage to undertake." According to this arrangement, it was the *work*, and not the *poet*, that was afflicted with asthma. But this was not, of course, what Johnson meant. The condition of the poet

should have been placed first in the sentence, and when this is done, the ambiguity is removed. "Being now afflicted with asthma, and finding the powers of life gradually declining, he had no longer courage to undertake this work in its full extent."

Among the Greeks, Homer, Hesiod, Theocritus, Herodotus and Xenophon; among the Romans, Terence and Julius Cæsar; and among the English writers, Sir William Temple, Dean Swift, and Addison, are distinguished for clearness.

*Force*.—This is what Whately calls energy, and Campbell, vivacity. It embraces everything that may conduce to quicken attention, to stimulate the imagination, to rouse the feelings, and to impress strongly on the mind the arguments adduced. The force of a sentence consists in the arrangement of its several words and members in such a manner as shall produce the most powerful impression on the mind of the reader, by the ideas the writer intends to communicate. Clearness is indispensable; and then there must be some leading principle to form a bond of connection between the component parts. When objects that have no intimate relation are put together in one sentence, its strength is much impaired. Specific, and not general, terms ought to be used. The more specific, the more energetic; the more general, the more feeble and faint will be the picture exhibited. Thus in regard to a person who has taken away life, it would be correct to assert that he had perpetrated a crime; but it would be more forceful to say that he had committed murder. General terms may be employed, when it is wished to avoid giving a vivid impression, or to soften what is offensive. If the design should be to rouse horror, then employ the most particular expressions. In describing Cæsar's death, Shakespeare makes Antony, in his speech over the body, say—"Those honourable men whose daggers have stabbed Cæsar."

Force of style arises from energy of intellect—from distinct views of the subject exhibited—from strong conceptions of it, and from a firm hold of the ideas that are designed to be conveyed. It is not compatible with vagueness, disjointedness, and feebleness. But while strength is desirable—especially on im-



portant subjects, as history, philosophy, and religion—harshness and ruggedness must be guarded against. Unauthorised words and forced inversions should be avoided. Hooker, Raleigh, Bacon, Milton, have much force, but are often rugged and very inharmonious; whereas Dryden, Johnson, Forbes, Robertson, and Stewart, felicitously combine energy and harmony, strength and cadence.

When conciseness is consistent with clearness, it aids force. It compresses thought into the fewest possible words. It lops off every vague and redundant expression. It never repeats the same thought. It arranges sentences with precision, compactness, and strength. There is exactness in the choice of every word, and in the order of every assertion or proposition. It frowns on *verbosity* or the use of unnecessary words, whose omission would not injure the meaning; on *tautology*, or the repetition of the same idea in different words; and also on *pleonasm*, or the use of words which, though they do not repeat the sense, add nothing to it.

There may, indeed, be intelligibleness without conciseness. Tillotson, Temple, Shaftesbury, and Addison, are intelligible, but not concise; and the copiousness and ornament in which they indulge, considerably impair their strength. Aristotle, Tacitus, Montesquieu, Locke, Clarke, and Reid, are concise. When the composition is diffuse, ideas are presented in a variety of lights, and magnificence, amplification, and prolonged periods abound. But all this is very frequently to the detriment of power. Cicero and Burke exhibit copiousness blended with magnificence and sustained with much energy. When force waxes in power and fervour, it rises into vehemence and greatness. The imagination burns. The passions are in earnest activity. Inferior graces of style are neglected. The composition rolls on with the fulness, impetuosity, and rapidity of a torrent; and bears down every object that stands in its course. Burke is the most striking example of this phase of force.

When it can at all be managed, the preposition should never be separated from the noun which it governs. Leland, in his "History of Philip," says—"Socrates was invited to, and Euripides



entertained at, his court." This construction is intended to be forcible by putting an important word at the end of the sentence; but it involves violence and occasions obscurity. The most important words should be put in the position in which they will make the strongest impression. They ought to occupy the most conspicuous place. A sentence ought never to be concluded with an inconsiderable word. Rarely should an adverb be taken to close a sentence, and, as seldom as possible, the pronoun *it*, or a preposition. When this is done, it not only shows much carelessness, but also produces much feebleness. An unmeaning repetition of the copulative particle "and," or of the vulgar phrase, "as it were," should also be vigilantly avoided.

There are certain *forms* of speech which, in some measure, contribute to give force to composition. These are figures of words, which are called *Tropes*. In these the word is made to signify something different from its primitive meaning. Thus light is taken to denote knowledge, purity, or comfort; darkness;—ignorance, sin, or adversity. There is an analogy which these figures of words are supposed to bear to those conditions of mind or life. There are also figures of thought. In these the words are employed in their literal meaning, and the figure consists in the turn of the thought. Personification and apostrophe belong to this class. But the main thing in regard to figure, whether of word or of thought, is, that it involves some colouring of the imagination or some emotion or passion expressed—the trope chiefly representing thought—the figure, passion.

Various are the kinds of figure which obtain. *Synecdoche* represents a species by an individual, or a genus by a species. "Consider," says Christ, "the lilies how they grow: they toil not, neither do they spin; and yet I say unto you, that Solomon, in all his glory, was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more will he clothe you, O ye of little faith?" If flowers be substituted for "lilies," and the figurative language "toil" and "spin" be removed, then, though the sentiment might be retained, the passage would become feeble

and spiritless. Whately has remarked, too, that the terms "to-day" and "to-morrow" are infinitely more expressive of transitoriness than any description, in which the terms are general, that could be substituted for them.

*Metonymy* puts a part for a whole—a cause for an effect, or the effect for the cause—the sign for the thing signified. Thus a throne represents royalty—a sword, military violence. *Apostrophe* gives an ideal presence to real persons—either dead or absent, who are addressed as if they were present listening to the overflowing of passion. Isaiah thus describes the Assyrian Empire in its fall—"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." The whole passage from which this extract is made, contains a most striking combination of grand and stirring objects, arranged in proper order, and made to act their different parts.

*Hyperbole* magnifies or diminishes an object beyond what it really is; whether it be used to enlarge and elevate, or contract and depress, it is fitted to strike with surprise. There is a natural delusion in it. It is the operation of nature upon an excited fancy, and is not a little relished. It is, however, difficult to manage well, and ought not to be much used, or long continued. When it is so, the composition becomes stiff and unimpressive. *Hyperbole* is the resource of a feeble imagination, and should never be introduced in the description of what is familiar. Besides, the mind of the reader must be in some measure prepared for it; and it ought to be compressed into as few words as possible. In simple description, it should be sparingly employed. It is used with best effect as the result of vehement passion—as love, terror, indignation, or anger. In the use of hyperbole, it is found to be easier to magnify than to

diminish. Much caution is needed that it do not rush into what is bombastic, extravagant, and ridiculous. Lucan, the Roman poet, is a well-known instance of this excess. The African and Spanish writers, as Tertullian, Cyprian, Augustine, are much given to it. In common conversation it much abounds. Hence such phrases as "swift as the wind," "white as snow," &c. In Scripture it occasionally occurs. Thus it is said—"For all the land which thou seest, to thee will I give it, and to thy seed for ever, and I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed be numbered."

Milton thus represents the emotions and apprehensions of Satan :—

"Me miserable ! which way shall I fly  
Infinite wrath, and infinite despair ?  
Which way I fly is hell ; myself am hell ;  
And in the lowest deep, a lower deep  
Still threatening to devour me opens wide,  
To which the hell I suffer seems a heaven."

*Antithesis* is founded on the contrast or opposition of two objects, and the effect of contrast is to make each of the contrasted objects appear in a fuller and stronger light. If white be opposed to black, each will stand out in greater distinctness. The words and members of the sentence expressing the contrasted objects must be similarly constructed, and made to correspond to each other. This makes the opposition more direct and obvious. When antithesis is true, and drawn with completeness, it tends to strengthen the impression which is sought to be made. Pope abounds and excels very much in this figure. An excess of antitheses, however, assumes the aspect of an affected decoration, and is apt to weary, if not disgust. Seneca and Young deservedly incur censure on this point.

*Interrogation* expresses great vehemence of passion, whether in affirmation or denial—the strongest confidence in the truth of the sentiments declared; and appeals to those whose conviction it is sought to secure—as to the impossibility of its being otherwise than as affirmed. It carries in it emotion, warmth, vehemence.

It is calculated to rouse to eagerness, and to strike with force. What energy does it give to the thought, when Moses says—"God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?" But it must not be too frequently used; for then it will fail to direct particular attention to the most important points. To attempt to make everything emphatic is to come short of making anything emphatic.

*Comparison* relates to the resemblances and dissimilarities that obtain among the objects of knowledge. To trace and indicate these incite and gratify curiosity. The gratification consists in discovering difference where resemblance prevails, and resemblance where difference prevails. A difference in individuals of the same kind of objects, as plants or animals; and resemblance in those of different kinds, attract and entertain. Comparison presents objects in a conspicuous point of view. When addressed to the understanding, it is designed to instruct; and when to the heart, to please. It contributes to embellish the principal subject by associating it with others that are of an interesting nature; and thus diversifies the narrative by means of new images, and relieves it from the languor of uniformity. Thus Harris, in his "Hermes," says—"As wax would not be adequate to the purpose of signature, if it had not the power to retain, as well as to receive the impression, the same holds of the soul with respect to sense and imagination. Sense is its receptive power, imagination its retentive. Had the soul sense without imagination, it would not be as wax, but as water, where, though all impressions be instantly made, yet as soon as they are made, they are instantly lost." "The actions of princes," Blair says, "are like those great rivers, the course of which every one beholds, but their springs have been seen by few." Moreover, though there may be no resemblance between two objects, there may be an agreement in the effects which they produce; and on this agreement a comparison may be made. Thus Ossian describes the nature of soft and plaintive music,—“The music of Carrol was like the memory

of joys that are past, pleasant, and mournful to the soul." The less obvious the resemblance between objects, if it be real, the greater is the delight experienced, when it is indicated. If the resemblance, when indicated, is indistinct or unknown, then it fails to afford enjoyment. The comparison must not consist in words only—it must embody ideas and convey instruction.

*Metaphor* is founded on the resemblance which one object bears to another. It is comparison condensed, or deprived of the signs of comparison, such as *like* or *as*. When it is said of a minister of the Crown that he upholds the State like a pillar, which supports the weight of the whole edifice—a comparison is used; but when it is said in regard to such a minister, that he is "the pillar of the State," a metaphor is employed. When it is said respecting a hero, that he is "as a lion," comparison is intended, and the objects are kept distinct both in thought and expression. But when it is declared in regard to him that he is "a lion," metaphor is adopted, and the objects are kept distinct, only in the thought. Metaphor does not—as comparison—point out the resemblances; and thus when it can be employed with propriety, it affords much higher gratification than comparison, as men are most pleased in discovering the resemblances themselves. The metaphor, if just, and correctly managed, conduces greatly to force; and it reaches its highest energy when it is used to illustrate an intellectual by a sensible object; as in these phrases, "deep-rooted prejudices," "stony heart," "clouded mind." When Green would represent the advantages of exercise in dissipating the gloomy vapours which are apt to hang upon some minds, he felicitously combines metaphor and allusion—

"Throw but a stone, the Giant dies."

What power, as well as light, do metaphors, when correctly used, impart to composition! as when Campbell's wizard says—

" 'Tis the sunset of life gives me mystical lore,  
And coming events cast their shadows before."

And Lord Bolingbroke, in his "Remarks on the History of England," in reference to the behaviour of Charles the First to his

last Parliament,—“About a month after their meeting, he dissolved them; and, as soon as he dissolved them, he repented; but he repented too late of his rashness. Well might he repent, for the vessel was now full, and this last drop made waters of bitterness overflow. Here we draw the curtain, and put an end to our remarks.” A beautiful instance of sustained metaphor will be found in the eightieth Psalm.

Inaptness and inaccuracy in the use of metaphors, introduce confusion. They should suit to the nature of the subject, both in number and kind, and harmonise with the train of the sentiments. Excess of them encumbers; and simplicity and elegance are greatly marred. Profusion gives a meretricious colouring to the subject, a swollen pomp—a vulgar glare, and diminishes its dignity and strength. In a process of reasoning, they should be sparingly used, as this admits not of embellishment. Nor should they be taken from objects that are mean, even when it is intended to degrade a subject. The most obvious metaphors ought to be chosen, and the most unobserved points of resemblance should be presented. They should appear to come into the place they occupy, not by constraint; and should be taken, not from the abstruse branches of science, but from the most frequent occurrences of nature or art; or from the events, transactions, and customs connected with mankind. In the use of metaphors, figurative language should not be employed that does not belong to them, as it originates obscurity. Addison, in the *Spectator*, says—“There is not a single view of nature which is not sufficient to extinguish the seeds of pride.” *Extinguish* is not the word that is appropriate to the metaphor. It might be applied in a metaphorical sense to a seed which has lost its power of vegetation. But pride is represented as a seed of passion in the human heart. The word applied to seed in such circumstances should therefore correspond with its real properties. When metaphor is pursued too far, it merges into *allegory*. Mixed metaphor is a great abuse. Yet, it occurs not unfrequently in the best writers. Shakespeare says,—

“The charm dissolves apace,  
And as the morning steals upon the night,

Melting the darkness, so their rising senses  
Begin to chase the ignorant fumes that mantle  
Their clearer reason."

Here the morning steals upon the darkness, and, at the same time, melts it. Then the senses of men chase fumes, and the fumes mantle their reason.

Addison says,—

"I bridle in my struggling muse with pain,  
That longs to launch into a nobler strain."

Thus he *bridles* a goddess, and then he does this because she longs to *launch*. He thus hinders a launch by a bridle, and after this, he makes the goddess launch into a nobler strain. She is first a horse, then a boat; and it is his care to keep his horse or his boat from singing. Many amusing incongruities on this subject might be adduced. Thus Moore, in his Poetical Works, states that the late Marquis of Londonderry employed a combination of figures such as this:—"And now, sir, I must embark into the feature on which this question chiefly hinges." Feature is described as the sea, and at the same time, as the hinge of a door. Smollet, in his "History of England," speaks of a bill being "floated through both Houses on the tide of a great majority, and steered into the harbour of royal approbation." This is at once forced, inappropriate, and ungraceful.

*Personification* attributes to things inanimate, as stones, trees, fields, rivers, mountains, winds, rains, dew, darts, arrows, and even qualities of mind, life and motion;—thoughts and sensations, affections and actions. It is a great effort of the imagination, and imparts the highest degree of energy to composition. The passions, as sorrow, grief, love, joy, hatred, revenge, terror, seek expression in this form. Hence such phrases as "the rage of the tempest," "a furious storm," and "the angry ocean." In Scripture it is said,—"The voice of thy brother's blood crieth unto me from the ground." "O sword of the Lord, when wilt thou be quiet?" "The sea saw it and fled."

It abounds most in poetry, though it is not altogether excluded from prose. In the latter, there is not much to be drawn

from force of numbers and fervour of style, to raise the passions to the height in which it would be proper to adopt it; and hence, it is always hazardous to attempt it. Genius may succeed; but it is the highest effort of eloquence. According to the emotion that prevails, is the colouring with which nature is invested.

Shakespeare says,—

“ But look, the moon in russet mantle clad,  
Walks o’er the dew of yon high eastward hill.”

Young,—

“ Night, sable goddess! from her ebon throne,  
In rayless majesty, now stretches forth  
Her leaden sceptre o’er a slumbering world.”

Milton,—

“ The thunder,  
Wing’d with red lightning and impetuous rage,  
Perhaps hath spent his shafts.”

Sherlock, in one of his Sermons, proceeds thus with great power:—“ Go to your natural religion; lay before her Moham-med and his disciples, arrayed in armour and blood, riding over the spoils of thousands who fell by his victorious sword; show her the cities which he set in flames, the countries which he ravaged and destroyed, and the miserable distress of all the inhabitants of the earth. When she has viewed him in this scene, carry her into his retirement; show her the prophet’s chamber; his concubines and his wives, and let her hear him allege revelation and a divine commission, to justify his adultery and lust. When she is tired with the prophet, then show her the blessed Jesus, humble and meek, doing good to all the sons of men. Let her see Him in His most retired privacies; let her follow Him to the mount, and hear His devotions and supplications to God. Carry her to His table, and view His poor fare, and hear His heavenly discourse; let her attend Him to the tribunal and consider the patience with which He endured the scoffs and reproaches of His enemies. Lead her to His cross; let her view Him in the agony of death, and hear His last prayer for His persecutors,—‘ Father, forgive them, for they know not what



they do.' When natural religion has thus viewed both, ask her which is the prophet of God ? But her answer we have already had, when she saw part of this scene through the eyes of the centurion, who attended at the cross. By him she spake and said, ' Truly this man was the Son of God ! ' "

*Ornament.*—This refers to the dress in which a writer appears. It has been variously designated, as beauty, elegance, neatness, and gracefulness. Proper and becoming ornament may embrace all these ; and is opposed to all in style that is florid and affected. It applies to composition that has distinctive forms of attraction, and is fitted to raise gentle emotions in the mind, and to diffuse over the imagination an agreeable serenity. The beautiful, the lovely, and the graceful in nature, are rather undefined ; and so is the beautiful, the elegant, the great, and the graceful in composition. Force may be said to contribute to ornament. All that can aid to give force to composition, must conduce to true ornament. It cannot exist without a sufficient basis. If there be feebleness, no attempt to impart ornament will succeed. There may, however, be force without ornament, or even without what conduces to it. There may be power which is at variance with elegance. A metaphor may be apt and striking, and give energy of expression, and yet it may have nothing in it truly ornamental. Force is to be preferred to refinement. It indicates earnestness, quickened solicitude to communicate sentiments. A strikingly elegant expression may sometimes awaken a suspicion that it was introduced for the sake of its loveliness, which produces an unfavourable impression. Uniform ornament should be avoided, as well as uniform brilliance. The former is apt to cloy. It is like a piece of music without any discord. The latter wants relief and contrast. In painting, to brighten the dark parts of a picture, occasions much the same result, as if the bright parts had been darkened. So it is in composition. It ought to have its lights and shades. Uniformity, whether in force or gracefulness, in brilliance or beauty, obstructs the result sought.

Neatness embraces carefulness in the choice of words, and in

arranging them with the most exact propriety. It rejects all superfluous verbiage. Its sentences are short, and its cadence is varied. The figures it employs are brief and correct. It is well calculated to produce agreeable emotion. Smith's "Theory of the Moral Sentiments" presents a fine instance of this kind of style. As to gracefulness, it consists, not so much in the beauty of single parts, as in the general symmetry and construction of the whole. The members of a composition must be so agreeably united as mutually to reflect beauty upon each other. This is like a proper light to a fine picture. It not only shows all the figures in their several proportions and relations, but exhibits them in the most advantageous manner. The thoughts, the metaphors, the allusions, and the diction are natural, and seem to arise like so many spontaneous productions. Addison, Dryden, Pope, Atterbury, Berkley, Hume, Goldsmith, and Beattie, may be reckoned among the best specimens of gracefulness.

Ornament of style involves a smooth and an easy flow of words in regard to the cadence of the sentences. Rugged words and phrases should be rejected, even at the risk of circumlocution ; and though apt and forcible. In the cultivation of the ornamental, redundance of fancy should not be indulged. What is gaudy, meretricious, pompous, artificial, and elaborate, should not be entertained. Hervey's Works are florid ; Shaftesbury's and Gibbon's affected. In composition, the writer should endeavour uniformly to have the appearance of expressing himself, not as if he wanted to say something, but as if he had something to say ; not as if he had a subject appointed to him, or fixed by him, but as if he had some ideas to which he was anxious to give utterance. This is what Bishop Butler means by a man's writing "with simplicity and in earnest." Dr. Paley is an example of being both earnest and perspicuous ; and, though not ornamental, is at least very impressive. Excess of refinement is adverse to earnestness. The aim in composition ought always to be, not the amusement of the reader, or the gaining of his admiration, but his conviction and persuasion. In poetry, which is designed to give intellectual pleasure, ornament of style is appropriate,

and, in short, indispensable; and it embraces both the thought and the expression in which it is couched. If the thought be mean, the poetry cannot be good, whatever may be the ornament in the diction. Poetry may not be distinguished from prose by superior ornament of thought or of expression, but is a distinct kind of composition from prose; and when each kind is excellent, they produce distinct kinds of intellectual pleasure. "In writing prose," Whately says, "the safest rule is, never, during the act of composition, to study elegance, or think about it at all. Let an author study the best models, mark their beauties of style, and dwell upon them that he may insensibly catch the habit of expressing himself with elegance, and when he has completed any composition, he may review it, and cautiously alter any passage that is awkward and harsh, as well as those that are feeble and obscure." Virgil, Cicero, Fenelon, Addison, and Goldsmith, are some of the distinguished writers in whose works the truly ornamental is most largely to be found.

But how *is a good style to be formed?* A clear and precise idea of the subject on which the writer may propose to communicate information should be gained. If the thoughts be not distinct and defined, the style cannot be good. If the impressions of objects upon the mind are faint or perplexed, the composition will necessarily exhibit or reflect this character. If a writer has distinct ideas, with vivid and strong impressions, he will be able to express them with clearness and force. The most proper expressions, in general, are those which a clear view of the subject suggests without much labour.

It will facilitate composition much, if, before the writer commence it, he draw up an outline of the substance of what he may deem meet to communicate. This should be formed after the manner of a table of contents, and is to be used as a track to mark out the path to be taken; not as a groove in which thought is to move without the least deviation, for that would rather restrain and embarrass than forward and aid. A judicious outline will give coherence and a proper proportion to the several parts.

There should be frequent composition and careful review.

Whatever may be the rules which order and experience may enjoin, the observance of them will not ensure either a correct or graceful style, without much exercise in composition. At first, it should be attempted with leisure and much care. Negligence and haste should be avoided. The practice of composition should be slow and with anxious deliberation. Writing well is the surest method to acquire the power of writing speedily. Vinet states, in regard to Pascal's frequent retouching of his works :—"Pascal was accustomed to polish all his works, so much, that he was hardly ever pleased with his first thoughts, however good they appeared to others. He wrote over again, eight or ten times, pieces that every one but himself thought admirable from the first." The eighteenth of Pascal's Provincial Letters was written over thirteen times. Boileau devoted eleven months to the writing of his "Equivoque"—consisting of three hundred and forty-six lines—and three years to reviewing it. When the mind is excited, the composition should be prosecuted without interruption. Inaccuracies may thus slip in ; but when the composition has been for a while laid aside, careful revision will discover and remove them. The work of correction may be laborious and unpleasant at first, but it is absolutely necessary, and continuance in the exercise will render it less irksome and more practicable. Thus unsuitable words may be erased, redundancies pruned, and the arrangement of sentences aptly adjusted.

A thorough acquaintance with the writings of the most approved authors should be acquired. This is necessary in order to form a just taste in style, and to acquire an ample stock of words adapted to every subject. But there must, nevertheless, be the free energetic working of the mind. If the mind be not allowed to work by itself, irrespective of all models, the style will not be good. When imitation is deliberate, the faults of a writer are as apt to be copied as the excellencies. When it is close, and characteristic, it is intolerable. No writer should yield to the meanness of attempting to shine in borrowed splendour. Among those most imitated may be mentioned Johnson, Gibbon, Addison, Thomas Chalmers, and Carlyle. The style of these

writers is distinctive and marked ; and, in the case of most, if not all of them, with the exception perhaps of Addison, it is not very difficult to imitate. There may be an assumption of the forms in which they appear, without the spirit that animates these forms. The best instance of the closeness and ridiculousness of such imitation may be the "Life of Ruddiman," by George Chalmers. He makes a continuous effort to imitate the great essayist, not only in his distinctive style of composition, but in his strain of moral reflections ; and the effort only tends to provoke derision and excite contempt. But Chalmers's folly was not confined to servile imitation. He had the presumption to write a life of an eminent Latin grammarian, though he himself had a very slender acquaintance with the language. Whately and Irving's castigation of Chalmers's work is richly deserved. To acquire much elevation and elegance of style, continued and earnest attention should be given to the works of the most approved poets. They will aid in refining the taste and ennobling the mind. Some of the best prose writers—as Dryden, Pope, Addison, Goldsmith, Beattie, Wordsworth, and Tennyson—have given themselves to the study and cultivation of poetry. The careful perusal of the works of Milton, Johnson, Gibbon, Addison, Goldsmith, Hume, Reid, Smith, Dugald Stewart, Robertson, Chatham, Burke, Fox, Maclaurin, Thomas Brown, Horsley, Robert Hall, Coleridge, Foster, Macaulay, and Scott, will aid in giving clearness, power, and ornament to composition. Nor should an adaptation of style to the subject, and to the capacity of those whose instruction may be contemplated, be overlooked. Much ornateness and elaboration are unsuited to reasoning ; and magnificence of expression is useless when addressed to persons who are unable to comprehend it.

The power of writing in a good style is a valuable and an influential attainment. When abundance of thought is combined with polish, composition becomes an appropriate and efficient means of advancing the intellect, influencing the heart, and moulding the character. By it, genius makes its benignant and noblest achievements, and gains its most enduring triumphs. Nc

power is so great, and no honour so bright as this. Mind, immortal mind, is the object to whose benefit and enjoyment it is directed. The race, through many successive ages, may be the subject on which it enlightenedly acts, and which it largely contributes to elevate, refine, and felicitate. Mind is the empire which it bows by its sway; and all time may be the period of its beneficent rule.

## CHAPTER IX.

PHYSICAL STRUCTURE OF MAN : ITS CONSTITUENT PARTS, WITH  
THEIR PROPER TRAINING, AND THE LESSONS SUGGESTED.

The human structure pre-eminent among animal organisations : Solid parts, as bones ; soft parts, as muscles ; fluids, as blood. Bones designed for strength : Skin for covering : Perspiration. Life : Elements of vitality. Body divided into three departments—The Head ; The Trunk ; The extremities, superior and inferior. The head contains the brain ; the face contains fourteen bones ; the two sections of the eye ; the globe and its appendages ; three parts of the ear, the external ; the air passages ; the internal—the nose, mouth, tongue, and teeth. The trunk—main organs in the chest ; the lungs, with their air tubes ; the heart, with its vessels : Tubes passing from the mouth to the stomach : The two lungs, form, parts, position, uses : The heart, centre of circulation : The abdomen, digestive and secretive organs : The gastric juice. Extremities, superior and inferior : Sleep, its nature, design, and cause. The body liable to deprivation of life at any time. Two kinds of life : the organic, its nature ; the animal, its nature. Animal life may pass while the organic remains : A failure in any part of the organic brings death : Importance and solemnity of the transition : Training of the physical constitution : Injuries from the violation of physical laws. The social ; Character : The spiritual : Soul. Works on the preservation of health : Food : Character of nations affected thereby—Vegetable : Animal. Regular exercise : Swimming ; Skating ; Exercises in the army ; Recreation ; Cleanliness, and its means ; Diversities among nations : German, Dutch, Scotch, English : Auxiliary to health—Attire : Singularity and foppery to be avoided : Examples quoted ; neatness desirable. Moderation in eating and drinking : Opinions of eminent men. Stimulants—Alcoholic liquors : Opium : Teas : Opinions and practice of distinguished authors and professional men. Evidence in the human body of Divine workmanship : Examples : The eye, Paley : The heart : The hand, Sir Charles Bell's work. Every effect has an adequate cause : The adaptation of means to a specific end : The law of gravitation, Kepler : Chalmers : Adaptation not casual. Opinions—Plato : Cicero : Newton : Dr. M'Cosh. The human body should be consecrated to God.

*The human structure*, when compared with other animal organisations, though admirably adapted to the condition in

which they are placed, and to the specific ends they are designed to subserve, stands *pre-eminent* among them. Its form directed upward and heaven-ward,—its striking proportional arrangements,—its plastic powers of movement,—the countenance, which various emotions animate,—the eye, which gleams with intelligence,—and the whole aspect and gait, which indicate stateliness, dignity, and capability of dominion,—contribute to originate and strengthen this impression.

In regard to structure, it may be considered the same as arrangement. It is the adjustment of parts in a determinate order, and according to a determinate plan. “The arrangement of the threads of the cellular web into areolæ or cells,—the combination of the primary threads into fibres or laminæ,—the disposition of the muscular pulp into filaments, placed parallel to each other,—the investment of the filaments in membranous sheaths,—the combination of the filaments, included in their sheaths, into fibres,—the aggregation of fibres into fasciculi, and the analogous arrangement and combination of the nervous pulp, are examples of structure. But when those structures are applied to particular uses,—when they are so combined and disposed as to form a peculiar instrument, endowed with a specific function,—when the cellular fibres are so arranged as to make a thin, dense, and expanded tissue,—when to this tissue are added blood-vessels, absorbents, and nerves, this is organisation.” *Structure* is the mere arrangement of the materials. *Organisation* is the adaptation and employment of the prepared material to a specific use. Thus an organised structure is peculiarly adapted for attaining a specific end; the organised body is the aggregate combination of the individual organs. Between these individual parts there is a close relation,—so close that no one of them can be removed or injured, or in any manner affected, without producing a corresponding effect upon the whole. Thus, in the human body, if the action of the heart ceases, so also will that of the lung; and if the action of the lung ceases, so also will that of the brain; and if that of the brain ceases, so also will that of the stomach. This principle prevails through every vital



part, even the remotest of the system. In the form of the human body there is symmetry. This means that it is capable of being divided into two lateral and corresponding equal portions. Thus the brain and the spinal cord can be divided into two exactly equal portions. The organs of sense are double; the muscles of one side of the body are exactly the same as those of the other; the two hands and arms, and the two lower extremities, are alike; while the stomach, the intestines, the liver, the spleen, are single, and cannot be viewed as forming a part of the symmetry.

*The body is made up of solid parts, such as bones; of soft parts, as the muscles and the brain; and of fluids, as the blood.* This wondrous organisation includes, exclusive of the teeth, one hundred and ninety bones, and five hundred and twenty-seven muscles. The bones are composed of those essential elements, hydrogen, nitrogen, and oxygen, with a certain proportion of lime and phosphorus, or phosphates of lime. The muscles consist of fibres. The fibre is composed of a series of filaments, exceedingly tender, which have emanated from the primal germ, and take the form of a tube, with a peculiar enlargement at frequent intervals. The fibres are arranged like parallel lines, and present the appearance of little bundles. Part of the muscle presents the appearance of a fibrous cord, and conducts the motion of the muscles to the bones. This cord is called a sinew or tendon, and has a shining silvery appearance, because not supplied with blood-vessels. The tendon is protected by a sheath, composed of close and strong fibres. Into the tendon the fibres of the muscles are seen to concentrate for a specific and needed purpose. Some of them, as those of locomotion, are under the government of the will; others, as the heart, stomach, and intestines, are not under its control. Blood-vessels run in parallel lines in the minute spaces between the fibres, so that each fibre is in close relation with a blood-vessel, from which it draws materials for its growth and renovation. These vessels convey thither the blood after it has passed through the lungs, and been purified by coming in contact with the oxygen of the air. Next to the skin, the muscles are most copiously supplied with nerves. These nerves form a

series of loops, and seldom, if ever, terminate in the substance of the muscle itself. They possess the power of conveying impressions to the brain; the brain communicates with the mind, and the mind expresses itself through the will. The will acts through the nervous system. This system is the medium by which stimulus is conveyed to particular members. So soon as the stimulus is felt, the muscular exertion follows.

The muscles have the wonderful power of contracting on the application of any external stimulus from heat or cold, or electricity. This power of contraction depends on the health and nourishment of the muscle. The nourishment the muscles receive is in proportion to the supply of blood. The blood is in proportion to the exercise of the muscles. The power of the muscle is in proportion to its nutrition and its exercise. Thus the muscles of the blacksmith's arm and of the rope-dancer become so vigorous and enduring.

The *bones* are designed for strength and support. Most of them are hollow. This is the form which gives the greatest strength with a limited amount of material. Thus bones form the points of attachment to the muscles, in the midst of which they are situated. They afford support and protection to the softer textures. The cranium preserves the brain uninjured; the ribs protect the heart and the lungs; the vertebræ, which compose the backbone, defend the spinal marrow. They also form inflexible levers on which the muscles may act and give motion to the different parts of the wondrous fabric. The bones exhibit a great many joints. Thus man is enabled to move his body in such a variety of ways. The bones are held together by ligaments and cartilages. Between the joints there is a fluid like olive oil, which serves to lubricate and make easy the motion of one bone upon another. The muscles are the instruments used in performing the various movements of the body. The bones could not move without them. In connection with them man has the power of motion and of corporeal exertion. On them depend the function of speech, the circulation of the blood, the action of the stomach, and the motion of the fluids in their appointed channels.

The *skin* is the covering of the body: it protects the various parts of which it is made up, and serves to retain them in their proper places. Important purposes are secured by it in the physical economy. It is endowed with the sense of touch, especially in the tips of the fingers. It consists of the outer skin,—a thin semi-transparent membrane which extends over the surface of the true skin, and is composed of regular layers of cells. The cells, exposed to the action of the air, become cohesive and hard. The cells that are related to the true skin are intermixed with cells containing matter, which gives the varied hues to the skins of different races, from the white to the copper-coloured and black. Freckles originate from this cause. Constitution and measure of age exert much influence over its appearance.

The true skin lies under the outer skin, is thicker than it, and consists chiefly of interlacing fibres which inclose the blood-vessels and nerves. The outer skin is insensible, the inner is extremely sensitive. The lowest layer of these interlacing fibres is intermingled with elastic and muscular fibres. Thus the skin is a complete covering to the body, elastic and sensitive. Moreover, it is fitted, by means of innumerable small glands, to discharge the perspiration which is going on continually, and which is not a simple exudation of fluid through the skin, but a regular secretion and excretion from the blood, and by which its noxious matter is extracted. These glands are of two kinds: the glands for excreting perspiration, which is either insensible, or sensible in greater or less abundance; it is usually acid, and is designed to keep the temperature of the body down to its proper level under exposure to heat, and, when suspended or prevented, it becomes injurious, if not perilous, to health; and the glands which secrete an oily matter from the blood, and excrete it from the skin to lubricate it and preserve it from irritation and cracking from dryness. The oily matter is, in general, alkaline; and oil glands abound in the skins of natives of warm climes, to protect them against the hurtful action of the heat.

The skin is also adapted to absorb fluids, gases, and various

noxious influences into the system. The process of secretion and excretion stands intimately connected with the function of the liver, the kidneys, and the bowels; and when interfered with, they suffer. How important are the offices which the skin performs! How much there is to remove from it continually, in order to keep it clean, and in a condition of activity and freedom requisite for health! Thinard states, that the liquid that escapes from the skin is composed of a great deal of water, a small quantity of acetic acid, of muriates of soda and potass, a small proportion of earthy phosphate, an atom of oxide of iron, and a trace of animal matter; the skin exhales also carbonic acid. The average amount of perspired fluid during twenty-four hours may be stated at about thirty ounces.

In the human body—as in all organised matter—there is *life, vital principle, vital action*. Life is everywhere distributed. Even on the polar ice, the air resounds with the cries or songs of birds, and with the hum of insects. On the Chimborazo, eight thousand feet higher than Etna, are found butterflies and other winged insects, borne, perhaps, by ascending currents of air to those almost unapproachable solitudes.

What is this *element of vitality*? Whatever it is, it is found in all organised matter, and seems at least to admit of development. It is found in its most perfect form in the animal economy, and is pre-eminent in man. If a pebble and a flower-seed be put together into the soil, the seed will germinate and expand itself into a beautiful and fragrant flower; while the pebble may lie for ages without undergoing the least change. The component parts of the plant are carbon, hydrogen, and oxygen. Is its life, then, the result of chemical combination? No. For water is a combination of oxygen and hydrogen, and it is without life. But the plant has carbon, in addition to oxygen and hydrogen; is the carbon the cause of life? It cannot be. The life of the plant requires those three elements to sustain and preserve it. If any one of them were removed, it would soon wither and die. But as to the real cause of life in it, the veil is not yet removed. So it is with animal life. Animal matter is a combination of oxygen, hydro-

gen, nitrogen, carbon, and sulphur. Is this life the result of chemical combination? No. For water is a chemical combination, and yet it is without life. A presiding influence is necessary to give vital power to elementary substances. The life principle in connection with matter originates organisation. Where it is not, matter is an inert mass. A block of marble may be cut into the figure of a man; but when so fashioned it is only inert matter in a more elegant form. There is no principle of life in a wax flower. It has, indeed, various parts mutually adapted and mutually dependent; but neither in their individual state, nor in combination, can these parts perform any vital function. There is no principle of life in them. Without vitality there can be no organisation; for all organisation implies a living arrangement of inanimate elements. Animal substance is alleged to spring from a germ, which consists in a minute pustule which gradually enlarges, and which is covered over with albumen. This substance the germ takes from the fluid in which it floats. It gathers certain elements from this fluid, and thus it becomes a cell which may include a number of other germs. When the parent cell bursts, the included germ, then set free, originates a new generation of cells. Thus the generative process proceeds. The cell gradually enlarges in size, and takes up and assimilates material from the elements by which it is surrounded. It is the principle of life in the cell which converts these materials into its substance, and they become parts of the organisation which thence arises.

In the human body, the germ unfolds into a cell, From cells interlaced with gelatine cartilage springs. From this, bone is, in course, formed. It is the life-principle in the germ that effectuates all this. It is the action of this principle that brings the food taken into the stomach into a state fit to become a part of the body. This is done, neither by chemical action nor mechanical force. Thus there appears to be no development. But development lies within certain limits; it acts in a certain sphere. A lower species of being does not rise into a higher. The monkey does not become a man. And then it is a perversion of this

phenomenon to exhibit the life-principle as the originating cause of all existence, and all the forms of existence. For it may properly be asked, whence arise the limitations under which it operates? And whence the contrivances in the combination into which it expands itself? Whence came the germ itself? Is it self-existent? Is this life-principle God? Nay, verily! It is only the product of infinite wisdom and power; and so are all the effects which arise from it. It is the instrument of Divine operation, not the originating cause of existence. When Crosse brought a galvanic current to operate upon the silicate of potash, he found in the solution, as he alleged, some eggs and organised forms of life, and regarded these as developing the whole work of creation; but subsequent experiments, by equally skilful chemists, using the same materials, detected no such result; and the wonderful discovery of the great originating power vanished as an illusion, or a designed imposition.

The life-principle, however, may never die. The mechanism in which it appears may be changed or destroyed, but the life-principle itself is imperishable. Vital action may be long suspended. A seed may have been deposited in an Egyptian mummy, in which it was impossible for the hidden life within it to be developed. There it might lie for thousands of years. But if this seed should be subjected to the influences of soil and rain and light and heat, it will soon expand, take root, spring up, bear fruit, and go through all these operations as if they had never been suspended.

The human body, thus constituted and organised, may be conveniently divided *into three large departments: the head*, which embraces all above the first bone of the neck, which is broader and deeper behind than before, and flattened at its sides, and is sustained by resting on the spinal column, with which it is connected by a joint, and fixed by ligaments of very great strength; *the trunk*, which comprehends the thorax, the abdomen, and the pelvis, with the spinal column connecting the three, and which is so constructed as to combine extent and freedom of motion with strength; the extremities,—including the superior, the shoulder, arm, fore-arm, and hand; and *the lower*,—the thigh, leg, and foot.

The head or skull contains *the brain*, and gives support to the organs of the senses. In it are twenty-two separate bones, eight of which are devoted to the case in which the brain is deposited, and the rest pertain to the face. These bones, with the exception of the lower jaw, are united by means of joinings. The head is divided into three parts, the frontal, middle, and posterior. The first and second are adapted to receive portions of the larger brain, while the third receives the smaller brain. In the base of the skull-case, there is an opening by which the spinal cord descends, and in it there are several smaller openings for the transmission of nerves, and for the passage of blood-vessels. Each of the bones of the skull consists of a plate of dense bone, separated by a lighter and more cellular portion. The form of the whole structure,—the shape of the bones individually, the manner of their junction, the arch of the crown, are all so made as to produce and secure at once strength and lightness.

The brain is the *large mass of nervous matter* which is to be found in the skull-case. This matter is partly white and opaque, partly grayish and semi-transparent. It is divided into two parts, the large brain and the little brain; the former occupying the anterior, and the latter the posterior part of the hollow of the skull. The brain is supported and enveloped by three membranes, and is defended by the arched bones of the head. The skin-muscle, pericranium, bones, dura mater, arachnoid membranes, pia mater, and aqueous fluid, superinduced one upon another, form the covering and defences of the brain, so great is the care taken to protect this soft and tender substance.

The *face* embraces fourteen bones, viz., the two jaw-bones, the two cheek-bones, the two nasal-bones, the two palate-bones, the two ossa unguis, the two inferior turbinated bones, the upper and the lower jaw. Besides these, there are the teeth, sixteen in each jaw; and spread over the face are a number of muscles, which, for the most part, are small and delicate. There is also a considerable quantity of adipose matter.

The *eye* is divided into two sections—the globe of the eye, and the appendages of the globe. The globe is suspended in a



socket, which has the shape of a cone, and edges which project. The upper edge extends in some measure over the organ, and seems to protect it from injury. The eyebrow shades a little from the light, and intercepts perspiration, which might, in its diffusion, irritate. The lids are fringed with hair, and are ever ready to close over the eye-globe, and afford it defence. On the internal surface of the lids, there secretes a mucus, which lubricates it; and on their edges there is a series of minute glands open, which secrete unctuous matter. In the upper and outer angle of the socket there is the lachrymal gland which furnishes the tears. It is always diffusing a watery fluid, that constantly passes over and cleanses the exposed surface of the eye. This fluid, after washing the eye, is conveyed through the lachrymal duct into the nose, which it also supplies with moisture: this duct is continuous with that which covers the inside of the lids and the white of the eye. The eye-globe is placed in the socket in a bed or receptacle of fat, and is suspended in a kind of membrane. It is fixed, and moved by means of six muscles which belong to it. "The optic nerve, and other nerves and blood-vessels, are all contained within the socket,—the whole being arranged so as to afford the most facile, but, at the same time, steady movement."

The outer coat of this globe is firm, and composed of interlaced fibres, in the anterior part of which there is a preparation for the insertion of the glass of the eye; and in the posterior part it gives passage to the optic nerve. Within the outer coat is another coat of a dark chocolate colour; and within that, again, there is a nervous coat, which joins the sensitive fields of vision. The globe of the eye itself is occupied with a transparent semi-fluid substance, in the fore part of which is the crystalline lens. In front of this, and partly surrounding it, is the iris, in which there is the pupil, a circular aperture. In front of the lens, and between it and the cornea, is the chamber which is filled with a watery fluid.

To give the apprehension and feeling of vision, the rays of light which proceed from surrounding objects enter first by the



glass of the eye, pass through the watery fluid, the lens, and the semi-transparent fluid. In doing so, they undergo a series of refractions which bring them together on the nervous coat; where the image of external objects is formed, and where the impression is communicated to the brain by the optic nerve.

The black coat within the outer coat is designed to absorb the superfluous rays of light, which would otherwise be reflected within the eye and confuse the vision.

The organ of vision is an admirable contrivance for realising the end contemplated. Its construction and adaptation are such as clearly evince the wisdom, power, and beneficence of Jehovah.

The *human ear* has three distinctive parts. The external part is that which makes the flat-folded appendage attached to the head; the ear passage, which is oval, curved upon itself, and narrowest in the middle, contains a few small hairs, and glands which secrete the peculiar bitter wax, which may be a provision to prevent insects from entering it. The object appears to be to collect as much as possible the vibrations communicated to the atmosphere, which give rise to the sensations of sound, by acting on the internal organic arrangement connected with the brain the instrumentality through which the mind acts by nerves appropriated to the purpose.

The inner end of the ear passage is closed by a membrane stretched across it. The middle part of the ear is the drum, which is placed obliquely. It contains air, and communicates with the atmosphere by means of the eustachian tube, which opens into the throat. The drum of the ear contains three minute bones, which are joined together so as to admit of slight motion, and extend across the ear-tube. One of these bones resembles a stirrup in shape, and is attached, at a small opening, to a portion of the membrane which lines the ear. To those small bones are attached four minute muscles, which act upon the membrane of the drum, and also serve to conduct the vibrations of sound from the membrane of the drum, which is exposed to the external air, to the membrane of the inner ear. The internal part embraces the vestibule, the shell-like form and

semicircular canals. Both the middle and inner parts are accommodated in a portion of the temple bone prepared for them. The membrane of the vestibule, with the other parts of the inner ear, constitutes the essential organ of hearing. Within the inner ear is lodged a watery-like fluid, as the medium for conducting vibrations of sound to the nervous expansions, which are also contained within the cavity.

The *nose* is the organ of smell. It is so situated above the mouth, that by it the odour of whatever is put into the latter must be perceived in the first instance by the former. The external part of the nose is chiefly made up of bones at the upper bridge, and of cartilage at the expansive nostrils. The internal part consists of a cavity, which communicates with the throat, formed in the bones, which are expanded in such a manner as to offer a wide extent of the membrane on which the nerves of smell are distributed, to the action of the air bearing the odorous particles. A bony cartilaginous division separates the two nostrils. These are lined by the mucous membrane which secretes the peculiar mucus of the nose. This membrane is continuous with that of the eyes through the canal which conveys the superabundant tears into the nostrils; and also with that of the throat. The nerve of smell spreads its ramifications over the lining membrane of the nostril, and terminates in the brain. This is called the olfactory nerve. When we wish to smell anything, for example, a flower, we close our lips and draw in our breath, and the air which is thus made to enter the nose carries with it the odorous matter, and brings it in contact with the ramifications of the nerve of smell. Every inspiration of air, whether the mouth is closed or not, causes any odorous substance present in that air to touch the expanded filaments of the nerve. In virtue of this contact or touching of the nerve and the volatile scent, the mind becomes conscious of odour, though how it does so we know as little as how the mind sees or hears; we are quite certain, however, that if the olfactory nerve be destroyed, the sense of smell is lost, and that the nerve is largest in those quadrupeds and birds whose sense of smell is most acute.

“ Besides its endowment by the olfactory nerve, or nerve proper of smell, the nostril, especially at its lower part, is covered by branches of another nerve (known to anatomists as the fifth) of the same nature as those which are found endowing every part of the body with the susceptibility of heat, cold, smoothness, roughness, pleasure and pain. It is on this nerve that pungent vapour, such as that of smelling salts, strong vinegar, mustard, and the like, make the sharp impression which all are familiar with.” “ There is a power on the part of odours, agreeable or disagreeable, to excite in us feelings of pain and pleasure, like those which the concords and discords of music, and which cold and warm colours produce ; and this like every other æsthetical perception, demands cultivation, and will repay it.”

“ The far-wafted scent of a bean-field, or the honey odour of a hill crowned with heather, has in a moment brought before the home-sick sailor the rustic cottage from which he wishes he had never fled ; and all the memories of forgotten childhood have been realised in a moment to an aged man by the sweet smell of the trodden grass, which has brought out the vision of infant gambols, threescore years before among new cut hay. And what a depressing influence have hateful odours upon us, and how much do they deepen our dread of disease, our abhorrence of death, and horror of the grave !”—*The Five Gateways of Knowledge.*

The *mouth* embraces the tongue and teeth ; and by these the process of mastication is performed, and the formation of articulate sound is effected. It is enclosed by the lips and cheeks, by the upper and lower jaws, by the soft palate and tonsils, by the “ fauces generally, and by the mucous membrane stretching from the tongue to the lower jaw.” “ Moreover, it is surrounded by the salivary glands, which supply its moisture, and which open by the ducts into various parts of its cavity.” “ Of all the organs of the senses, that of taste, which may be held to be represented by the tongue, is probably the one which receives the worst usage at our hands. The eye, the ear, and the nose are not educated at all, or their education is left to chance, but the tongue is

deliberately miseducated, perverted, and led astray. We eat what we should not eat, drink what we should not drink,—eat too much of what we may eat, and drink too much of what we may drink. And the result is that we ruin our health, enfeeble our bodies, dull our intellects, brutalise our feelings, and harden our hearts. If the tongue could be allowed to speak for itself, instead of being compelled by the other organs of the body only to speak for them, it would protest loudly against the treatment which it receives. Many a pipeful of bad tobacco and glass of worse liquor, and plateful of ill-cooked meat, and wasteful dinner, and heavy supper, would find such a clamour raised against it by the tongue, that it would fail to find entrance to the mouth. And on the other hand, such an outcry would be made for milk and bread and butter; for plain food, and plenty of it, that a man would be thankful to eat and drink rationally and temperately, if only to keep his own tongue quiet. Yet, after all, if, when a man were about to become a glutton, or a drunkard, or a self-poisoner, his tongue should keep shouting out, ‘No, no! don’t take it! don’t take it! murder! murder!’ why, I believe, he would bite it out and spit it away. It may be worth a moment’s reflection, however, to consider what the effect would be on us, if it were otherwise. As it is, the tongue is the slave of the rest of the body as well as of the soul. The heart says, ‘Talk love for me,’ and the tongue makes love for the heart; the brain says, ‘Discourse for me,’ and the tongue discourses for the brain; the soul says, ‘Pray for me, sing for me, curse for me, tell lies for me;’ and the tongue prays, sings, curses, and tells lies for the soul.”—*The Five Gateways of Knowledge.*

The *trunk* extends from the front bone of the neck to that called the pelvis in front to the lower end of the coccyx behind; and embraces the thorax, abdomen, and pelvis. The thorax or chest extends above from the first bone of the neck, by which it is connected with the head, to the diaphragm below, by which it is divided from the abdomen. The form of it is that of a cone, the apex being above, through the aperture of which pass the fibres onwards to the lungs and stomach, and the great blood-

vessels that go to and from the heart. The spinal column is a range of bones common to all the divisions of the trunk, as it is alike the posterior boundary of the thorax, abdomen, and pelvis. It consists of thirty distinct bones. From the first bone of the neck to the first bone of the sacrum, are twenty-four separate bones forming the column, and which progressively increase in size; from the sacrum to the coccyx, the bones, four in number, successively diminish in size, until, at the end of the coccyx, the last bone of the series, they come to a point. This column is as two pyramids united at their base, the upper pyramid being equal in length to about one-third of the height of the body. This portion of it only is movable, the other is solid, admitting of no motion. The separate bones of the series have a kind of turning motion on each other. Hence each is called a vertebra. The portion of the column which belongs to the back is intended to afford a fixed support for the ribs, which is indispensable to their action in the function of respiration. The canal for the spinal cord is lined by a continuation of the dense and strong membrane that constitutes the internal periosteum of the cranium, dura mater, which passing out of the opening in the occipital bone called the foramen magnum, affords a smooth covering to the canal throughout its whole extent. The spinal cord itself, continuous with the substance of the head, passes also out of the cranium through the foramen magnum into the spinal canal, enveloped within the delicate membrane that covers it, and surrounded by the aqueous fluid contained between these membranes. The spinal column possesses various functions. It sustains the twelve ribs on each side of the chest, and mediately both the upper and lower extremities, and also the powerful muscles connected with the trunk and both extremities. It affords accommodation to the spinal cord, one of the great central masses of the nervous system, the seat of the animal life; and secures, by its osseous fibres, apertures for the passage of the special nerves by which impressions are transmitted from the organ to the spinal cord and brain in the function of sensation, and from the spinal cord and brain, in the function of

volition. All the arrangements in the column embracing curvatures, convexities, concavities, ligaments, arches, arterial cartilages, are, by the nicest mechanism, wonderfully fitted to secure firmness, strength, and, where required, flexibility.

The main organs contained in the *chest* are the *lungs*, with their *air-tubes*; and the *heart*, with its *great vessels*; and the *tubes passing from the mouth to the stomach*.

The *two lungs* occupy the sides of the chest. They are separated from each other by the mediastinum, which is situated in the centre of the thorax, and divides the thoracic cavity into two, so that the organs on the one side of the chest have no communication with those of the other. Between the folds of this membranous partition, but inclining somewhat to the left, is placed the heart, enveloped in another serous membrane. The figure of the lungs is conical, the base resting on the diaphragm, and the top towards the neck. The surface of each lining, which corresponds to the walls of the chest, is convex; and that which corresponds to the membranous partition is flattened. The base of the lung is concave. The bronchus, or air-vessel of the lungs, with the blood-vessels and nerves, enters the organ at its flattened side, towards the upper and back part. "The lungs are attached to the neck by the trachea, the continuation of which forms the bronchus; to the spinal column by its pluera, and to the heart by the pulmonary vessels." What remains of them is free and unattached. The blood chiefly consists of serum, composed of water holding in solution animal and saline matter; of fibrine, which is fluid and transparent. When coagulated it becomes a solid and opaque substance, consisting of stringy and elastic fibres, disposed in striæ, which occasionally form a complete network; and the matter on which its red colour depends, consists of minute particles, with peculiar structure, and is heavier than the fibrine, the red arising, according to some, from an impregnation of iron, according to others, from an animal substance of a gelatinous nature.

It appears from the constituent parts of the blood, as given by chemical analysis in their respective proportions, that "all the

proximate principles forming the basis of membrane; fibrine, the proximate principle forming the basis of muscle; fatty matter, forming the basis of nerve and brain, and various saline and mineral substances forming a large part of bone, and entering more or less into the composition of every fluid and solid, are represented by the blood as found in the body. The blood which contains all the proximate constituents of the body, and which, by distributing them to the various tissues and organs, maintains their integrity and life, is itself alive." The vitality of the blood is evinced by its undergoing the process of death when it is removed from the body. Coagulation is the process of death—when it is complete the blood is dead.

The *heart is the central* organ of the circulation, placed obliquely in the chest, the base upwards, and the top so situated as in the living body to strike the side of the chest between the fifth and sixth ribs. The heart is contained in a bag adapted to it, which, in the healthy state, is lined by an extremely smooth-moistened membrane, that is carried over the surface of the heart itself. In this way, during the constant motion, the two surfaces glide easily, and without friction, over each other, the heart lying sufficiently loose in its bag to permit of free movement. The heart, which is muscular, consists of four cavities, surrounded by muscular walls, and may be regarded as a double heart. This arrangement is necessary for the double circulation of the blood through the body and the lungs. The left ventricle gives the first projection to the arterial wave of blood, and is most powerful. When it contracts, the blood contained in it at the time is forcibly propelled into the main blood-vessel of the body, which bears the name of the aorta, from which it diverges into the secondary branches, until at last it is conducted into the capillaries, where it undergoes a chemical change, loses its bright red arterial colour, becomes dark or black venous blood, unfit for the maintenance of the vital system. The left auricle and ventricle are devoted to the circulation of the blood through the body after it returns in a purified state from the lungs, the right auricle and ventricle are devoted to the circulation in the lungs. The heart



is thus the impelling organ of the blood ; and the great vessels which stand in immediate connection with the heart transmit the blood. In the two sets of chambers which constitute the heart, one is for the reception of the blood from the different parts of the body, the other for the communication of the impulse which keeps the blood in motion. The auricle is connected with a vein, and the ventricle, which communicates impulse to the blood, with an artery. The vein carries blood to the auricle, the auricle transmits it to the ventricle ; the ventricle propels it into the artery, and, carrying it out from the ventricle, ultimately sends it again into the vein ; the vein returns it to the auricle, the auricle to the ventricle, and the ventricle to the artery ; and thus the blood is constantly moving in a circle. This indicates the process of the circulation of the blood. It is twofold, one from the heart to the body, and from the body back to the heart ; the other from the heart to the lung, and from the lung back to the heart. Hence circulation is not only double, but the organs appropriated to each circulation are completely separated, and there is no communication between them, except through the medium of vessels. The one circle is pulmonic, and the two chambers which belong to it are on the right side of the body ; and the other, systemic, and the two chambers which pertain to it are on the left side. The design of the pulmonic circle is to bring the wasted blood into contact with the inspired air in the lungs, that it may discharge the carbonic acid with which it has been laden, imbibe oxygen, and, in consequence of this chemical change, become once more the bright arterial fluid which returns through the pulmonary veins to the left auricle of the heart, and is transmitted by it to the left ventricle, to be again sent into the systemic circle on its mission of life. The two circles are separated from each other, and from the blood vessels with which they are connected, by means of valves, so arranged and governed in the motions of the heart, that the blood can only pass in the right direction when these valves are in a healthy state. Thus the passage from the great blood-vessel to the heart is closed by three bag-like valves, which allow the blood to pass freely into the vessels, but should



it attempt to return, these bags instantly close the passage, "the blood itself acting as the closing agent. This action takes place once for every beat of the heart."

The whole blood of the body is, in successive streams, collected and concentrated at the heart. The design of this is to subject it to the action of a strong muscle, and thus to determine and direct its transmission with adequate force and precision through the different sets of capillary vessels. This is effected by the action of contraction and dilatation. The auricles contract, and thus diminish their cavities, then dilate, and thus expand them; and the one action alternates with the other. In the same way do the ventricles dilate and contract. The contraction effected by the muscular fibres of the heart, sustained by the tendonous matter to which they are attached, and from which they diverge, originates its movement. The result of their contraction is the powerful compression of all the chambers of the heart, which ejects their contents through the natural openings. Dilatation is occasioned by the reaction of the tendonous matter. When the contraction ceases, the tense tendon recoils with a force exactly proportionate to the degree of tension into which it had been brought. Thus the agent that is employed forcibly to close the chamber is made the main instrument of securing its instantaneous re-opening. "A vital energy is appointed to accomplish what is indispensable; and what nothing can effect, the origination of a motive power; a physical agent is enjoined to perform the easier task to which it is competent; and the two powers, the vital and the physical, work in harmony, each acting alternately, and each, with undeviating regularity and unfailing energy, fulfilling its appointed office. Why is it, that, when the right ventricle contracts, the blood is not sent back into the right auricle, as well as forward into the pulmonary artery? There is but one mode of preventing such an event—which is to place a flood-gate between the two chambers; and there a flood-gate is placed, and that flood-gate is the valve. As long as the blood proceeds onward in the direct course of the circulation, it presses this membrane close to the side of the heart,

and thereby prevents it from occasioning any impediment to the current. When, on the contrary, the blood is forced backwards, and attempts to re-enter the auricle, being of course driven in all directions, some of it passes between the wall of the ventricle and the valve. The moment it is in this situation it raises up the valve, carries it over the mouth of the passage, and shuts up the channel. There cannot be a more perfect flood-gate." Moreover, from the contractility of the muscular fibre of the valves of distension, it is thus endowed with power "to act with additional force whenever additional force is requisite; to put forth on every occasion just the degree of strength required, and no more. The contraction of the heart is the power that moves the blood, and this contraction generates a force which is adequate to impel it through the circle." "The heart, with a force equal to the pressure of sixty pounds, propels into the artery two ounces of blood at every contraction. There are four thousand contractions in the space of an hour. Thus there passes through the heart every hour eight thousand ounces, or seven hundred pounds of blood." "The whole mass of blood in an adult is about twenty-eight pounds. On an average, the entire circulation is completed in two minutes and a half; consequently, a quantity of blood equal to the whole mass passes through the heart from twenty to twenty-four times in an hour." Different portions of the streams of blood that leave the heart will finish their circle at very different periods. "A part of the stream finishes its course in circulating through the heart itself; another portion takes a longer circuit through the chest; another extends the circle round the head, and another visits the parts placed at the remotest distance from the central power." "The different chambers of the heart have a tendency to perform their movements in a uniform manner, and, in a successive order, they contract and dilate in regular alternations, and at equal intervals; but, moreover, they continue these movements equally without rest and without fatigue. On go the motions, night and day, for eighty years together, at the rate of a hundred thousand strokes every twenty-four hours, alike without disorder, cessation, or

weariness." But why the heart is unwearied, why it never requires rest, why there is untiringness in its action, is altogether hid and unknown. It is doubtless necessary for the continuance of man's physical system. The first hour of its repose would be the termination of life. The force which the heart exerts is vital. It is not mechanical, but self-productive. It is not so with the best-constructed machinery. There is no generation of power in it. "But the heart produces a force equal to the pressure of sixty pounds, by the gentlest application of a bland fluid. There is no force communicated to be again given out." "It is new power—power really and properly generated; and the power is the result of vital action, and is never in any instance the result of action that is not vital."

The *abdomen* contains the digestive and excretive organs; the one embracing the stomach, the duodenum, the jejunum, the ilium—the three last being the small intestines, whose office it is to carry on the digestion of the aliment commenced in the stomach, and to afford an extended surface for the gradual absorption of the nutriment prepared, with the pancreas, the liver, and the spleen; and the other, the cœcum, the colon, and the rectum—these being the large intestines, and whose office is to carry out of the system that part of the alimentary mass which is not converted into nourishment; and also the kidneys, which separate, in the form of the urine, an excrementitious matter from the blood, in order that it may be conveyed out of the system; and which, in respect of volume, receive more blood than any other organ. The artery which is directed to them is large, and proceeds immediately from the aorta; and, according to Haller, transmits through the renal structure, in the space of an hour, not less than a thousand ounces. The pelvis contains the coccyx, the ilium, the ischium, and the pubis.

In reference to the *gastric juice*, it has a coagulating, anti-putrescent, and solvent power. In the first alimentary change, the food taken into the stomach is converted into chyme, which is afterwards, at the part where the bile flows into the intestine, turned into chyle, which consists chiefly of albumen. Putrid

meat, put into the stomach of a dog, has been found, by Dr For-dyce, to become, in a very short time, perfectly sweet ; and when Reaumur and Spallanzani put pieces of the toughest meat, and of the hardest bones, in small perforated tin-cases to keep them from the effects of muscular action, and then introduced them into the stomach of a buzzard, "the meats were uniformly found diminished to three-fourths of their bulk in the space of twenty-four hours, and reduced to slender threads, and the bones were wholly digested, either upon the first trial, or after a few repetitions."

The third large division of the human body embraces the *superior* and *inferior extremities*, the former consisting of shoulder, arm, fore-arm, and hand. "The first joint of the shoulder is a ball-and-socket joint, a joint admitting of motion in every direction ; and the second joint, which is that of the elbow, is partly a hinge joint, admitting of flexion and extension, and partly a rotation joint, admitting of a turning or rotatory motion ; and the joints of the wrist and of the fingers are likewise hinge-joints, admitting, at the same time, of some degree of lateral motion. When these various motions are combined, the result is, that the hand can apply itself to bodies in almost every direction in every part of the area described by the arm when all the joints are moved to their utmost extent. There is thus formed an instrument of considerable strength, capable of a surprising variety and complexity of movements,—capable of seizing, holding, pulling, pushing, striking, with great power ; yet, at the same time, capable of apprehending the minutest objects, and of guiding them with the utmost gentleness, precision, and accuracy ; so that there are few conceptions of the designing mind which cannot be executed by the skilful hand.

"The hand is emphatically the organ of touch, not merely because the tips of the fingers, besides being richly endowed with those nerves which confer sensitiveness upon the skin of the whole body, possess in addition an unusual supply of certain minute auxiliary bodies, called 'tactile corpuscles,' but because the arrangement of the thumb and fingers, and the motions of the

wrist, elbow, and arm, give the hand a power of accommodating itself spontaneously to surfaces, which no other part of the body possesses. Moreover, when we speak of the hand as the organ of touch, we do not merely refer to the sensitiveness of the skin of the fingers, but also to that consciousness of pressure upon them in different directions, by means of which we largely judge of form. When a blind man, for example, plays a musical instrument, he is guided in placing his fingers not merely by the impressions made upon the skin of them, but also by impressions conveyed through the skin to those little bundles of flesh called muscles which move the fingers. Were it possible to deprive the hands of their skin without inflicting pain, we should retain the muscular touch, and with it the power of playing."

"The organs of all the other senses" "are beholden to the hand for the enhancement and the exaltation of their powers. It constructs for the eye a copy of itself, and thus gives it a telescope with which to range among the stars; and by another copy on a slightly different plan, furnishes it with a microscope, and introduces it into a new world of wonders. It constructs for the ear the instruments by which it is educated, and sounds them in its hearing till its powers are trained to the full. It plucks for the nostril the flower which it longs to smell, and distils for it the fragrance which it covets. As for the tongue, if it had not the hand to serve it, it might abdicate its throne as the Lord of Taste. In short, the organ of touch is the minister of its sister senses, and, without any play of words, is the handmaid of them all.

"And if the hand thus manifestly serves the body, not less amply does it give expression to the genius and the wit, the courage and the affection, the will and the power of man. Put a sword into it, and it will fight for him; put a plough into it, and it will till for him; put a harp into it, and it will play for him; put a pencil into it, and it will paint for him; put a pen into it, and it will speak for him, plead for him, pray for him. What will it not do? What has it not done? A steam-engine is but a larger hand, made to extend its powers by the little hand of

man! An electric telegraph is but a long pen for that little hand to write with! All our huge cannons, and other weapons of war, with which we so effectually slay our brethren, are only Cain's hand made bigger and stronger and bloodier! What, moreover, is a ship, a railway, a lighthouse, or a palace,—what, indeed, is a whole city, a whole continent of cities, all the cities of the globe, nay, the very globe itself, in so far as man has changed it, but the work of that giant hand with which the human race, acting as one mighty man, has executed its will!

“When I think on all that man and woman's hand has wrought, from the day when Eve put forth her erring hand to pluck the fruit of the forbidden tree, to that dark hour when the pierced hands of the Saviour of the world were nailed to the predicted tree of shame, and of all that human hands have done of good and evil since, I lift up my hand and gaze upon it with wonder and awe. What an instrument for good it is! What an instrument for evil! And all the day long it never is idle. There is no implement which it cannot wield, and it should never, in working hours, be without one. We unwisely restrict the term handicraftsman, or hand-worker, to the more laborious callings; but it belongs to all honest, earnest men and women, and is a title which each should covet. For the queen's hand there is the sceptre, and for the soldier's hand the sword; for the carpenter's hand the saw; for the smith's hand the hammer; for the farmer's hand the plough; for the miner's hand the spade; for the sailor's hand the oar; for the painter's hand the brush; for the sculptor's hand the chisel; for the poet's hand the pen; and for the woman's hand the needle. If none of these or the like will fit us, the felon's chain should be round our wrist, and our hand on the prisoner's crank. But for each willing man and woman there is a tool they may learn to handle; for all there is the command, ‘Whatsoever thy hand findeth to do, do it with all thy might.’”—*The Five Gateways of Knowledge.*

The *inferior extremities* consist of the thigh, leg, and foot. These embrace the moving powers which put in action the complicated mechanism provided for the function of locomotion; and

these powers are adequate to their office, but they are agents requiring a high degree of organisation, and the utmost resources of the economy to support and maintain them. Hence in the construction of the framework of the machine which they have to move, whatever mechanical contrivance may serve to economise their labour, it is adopted. The construction, form, and disposition of the several parts of that framework have all reference to two objects :—First, the combination of strength with lightness ; and secondly, security to tender organs, with the power of executing rapid, energetic, and sometimes violent motions. The combination as effected in detail, is simple in design, and perfect in result. The weight of the body transmitted from the arch of the pelvis to a second arch formed by the neck of the thigh bone, and, from this in a perpendicular direction, to a third arch formed by the foot, is ultimately received by the heel behind, and by the metatarsal bones, and the first phalanges of the toes before, and more especially by the metatarsal joints belonging to the great and little toe, which have a special apparatus of muscles for the purpose of preserving steadily their relative situation to the heel. The weight of the body is thus sustained on a series of arches from which it is, in succession, transmitted to the ground where it ultimately rests upon a tripod, forms known and selected as the best adapted to afford support, and to give security to position. Columns of compact bone superimposed one upon another, and united at different points by bands of prodigious strength, form the pillars of support. But these bony columns never touch each other, are never in actual contact, are all separated by layers of elastic matter, which, while they assist in binding the columns together, enable them to move one upon another as upon so many pliant springs. The layers of cartilages interposed between the several vertebræ ; the layer of cartilage interposed between the vertebral column and the pelvis ; the layer of cartilage that lines the acetabulum and that covers the head of the femur and the upper extremity of the tibia and fibula of the tarsus ; the successive layers of cartilage interposed between the several bones of the tarsus ; and, finally, the layer of cartilage that covers both the



tarsal and digital extremities of the metatarsal bones, are so many special provisions to prevent the weight of the body from being transmitted to the ground with a shock ; and at the same time so many barriers established between the ground and the spinal cord, the brain, and the soft and tender organs contained in the thoracic and abdominal cavities, to prevent these organs from being injured by the reaction of the ground upon the body. The excellence of this mechanism is seen in its result, in contemplating "from what heights we can leap, to what heights we can spring, to what distances we can bound, how swiftly we can run ; how firmly we can stand, how nimbly we can dance, and yet how perfectly we can balance ourselves upon the smallest surfaces of support."

*Sleep* is said to be a state of voluntary unconsciousness. In temperate climates at least, night is the natural season for it. Then the voluntary powers are in a condition of insensibility ; whilst the involuntary functions of nutrition, secretion, &c., are going on, increased, diminished, or unaltered, according to circumstances. In this state there is not only a sensorial inactivity of the voluntary system, but an apparent disconnection of the mind with outward things, and even with thought generally. Among the various causes alleged, the most probable which the present state of knowledge furnishes, is, that sleep is the consequence of the exhaustion of the usual nervous stimulants, in the service of the working hours. Perhaps along with this may be associated the waste of the tissues generally. Dr. Carpenter alleges that "occasional suspension of sensorial activity is requisite for the reparation of the destructive effects of that activity, so that however unfavourable may be the external circumstances, sleep will supervene as a necessary result of exhaustion, when this has been carried very far." Exhaustion, however, is not the only condition of sleep, for over-exhaustion both of body and mind often tends to occasion sleeplessness. Perhaps there is, in addition to a suitable measure of exhaustion, some influence arising from the periodical revolutions of the twenty-four hours, which constitute our day, that aids in originating the periodical require-



ments and renovations of sleep. Dr. Whewell, in his "Bridge-water Treatise," states, that "Man in all nations and ages takes his principal rest, once in twenty-four hours; and the regularity of this practice seems most suitable to his health, though the duration of the time allotted to repose is extremely different in different cases. So far as we can judge, this period is of a length beneficial to the human frame, independently of the effect of external agents. In the voyages recently made into high northern latitudes, where the sun did not rise for three months, the crews of the ships were made to adhere with the utmost punctuality to the habit of retiring to rest at nine, and rising at a quarter before six; and they enjoyed, under circumstances apparently the most trying, a state of salubrity quite remarkable. This shows, that according to the common constitution of such men, the cycle of twenty-four hours is very commodious, though not imposed upon them by external circumstances. No one can maintain, with any plausibility, that the period may be lengthened or shortened without limit. We may be tolerably certain that a constantly recurring period of forty-eight hours would be too long for one day of employment, and one period of sleep, with our present faculties; and all, whose bodies and minds are tolerably active, will probably agree that, independently of habit, a perpetual alternation of eight hours up and four in bed would employ the human powers less advantageously and agreeably than an alternation of sixteen and eight. The succession of exertion and repose in the muscular system, of excited and dormant sensibility in the nervous, appears to be fundamentally connected with the muscular and nervous powers, whatever the nature of these may be."

Sleep is a reparative process for restoring the material of the living body, which has been used up during the hours of wakeful activity. Were it not for this, the machinery of the body would soon wear out. The measure of sleep required varies according to the kind of temperament and amount of waste. The infant requires not less than twenty hours out of the twenty-four. The times required for sleep diminish up to maturity, and then from six to eight hours is the average requirement during the most active

periods of life. Some persons can do with four, three, or even two hours, but these instances are rare. When more than eight hours is taken, it is not merely an improper yielding to inaction, but becomes hurtful in consequence of the debility which ensues from the excessive action of the skin. The reparative process is carried on more or less at the expense of other processes. The respiration is diminished in frequency; the pulse is slower, the action of the brain is decreased. Sleep is often not a natural process, but arises from excessive use of alcohol, or from narcotic drugs, or from the action of heat, or from the depression of extreme cold, or from over-fulness of blood, or from deterioration of the vital fluid. In these conditions sleep does not so thoroughly recruit the physical power as when it is natural; nor does it yield the agreeable and animating sensations of healthiness. Sleeplessness may arise from want of suitable physical exercise, from mental anxieties, from intellectual exertion late in the evening, from heavy suppers, from the want of sufficient nourishment, from the use of strong stimulants, or from old age. Continued sleeplessness is often the precursor of some form of insanity. Early rising, moderate attention to diet, and moderate exercise of both body and mind, are the best means of securing it. Nightmare is alleged to depend upon impeded respiration and circulation within the chest, which occasions uncomfortable and oppressive sensations, and, in general, originates in disorder of the digestive powers. From this cause also may the phenomenon of dreaming often take its rise.

The human body may be *deprived of vital power* at any age, and suddenly or slowly; but, though life should be greatly prolonged, it is nevertheless liable to debility, decay, and destruction, and will be reduced to a state of dust. There may be some measure of oppression which originates in the presence of morbid matter in the blood, but which passes away when the causes of it are removed. But there is a real, not apparent, debility that arises in consequence of the deterioration or deficiency in the blood. The vital fluid is the means by which the animal temperature is sustained, and plastic elements to the ever-varying tension of

the body are supplied. When, from any cause, it becomes inadequate for these purposes, then the animal heat decreases, and debility in the individual organ, or in the general system, follows. Individual organs, too, may be overwrought and impaired. Their tissues are used up more rapidly than they can be replenished, or their nervous power becomes exhausted, and thus weakness necessarily arises. Thus the brain, the central organ of the nervous system, may, from various causes, as the undue use of alcohol, opium, or sexual excesses, or too intense and prolonged exertion, be impaired. In the latter instance especially, the substance of the brain is in this way consumed, as shown frequently by the increase of deposits of phosphatic salts in the urine. The debility, whatever may be the original or operative cause, can only be repaired by a sufficiently ample supply and circulation of healthy blood. Every proper means must be taken to obtain this. But though life be long continued in vigour, and with much enjoyment, the physical powers begin to fail. In general three-score years commence decay; and the descent, however imperceptible, is, nevertheless, progressive. Though there should be no positive disease, yet the circulating powers fade, the muscles lose their elasticity fast; the bones, the muscles, the whole body, become smaller—shrunk—and the powers of material life are gradually extinguished. “A few degrees’ fall in the thermometer may be all that is required to put out the flickering flame.”

In the human body there are *two kinds of life—the organic and the animal*. The organs of the one are the heart, the lungs, the stomach, the intestines, the liver, the pancreas, the spleen, the skin. These are single, with the exception of the last. The organs of the other are the brain, the spinal cord, and the nerves, which emanate from them; the trunk, the instruments of voluntary motion, and the muscular apparatus, which belong to this kind of life, are double and external. The one class of organs is essential to life, no one of them could be removed or destroyed without the extinction of life. The other is merely the means by which a certain relation is established between the living being and the material world with which he is associated. Existence

is immediately dependent upon the one kind of organs, but it is not so with the other. The external encloses the internal. It is the means of protection. In the organs of the one there is no apprehension, no feeling, no consciousness. In those of the other there is the production of consciousness, and of conscious existence, as in the arrangement of nerves by which impressions of external objects are transmitted to the brain. In the action of the one there is no interruption; in that of the other rest is indispensable. The heart ceases not in its appointed work. It goes on at the rate of one hundred thousand strokes a day, overcoming at every stroke very great resistance; and this it may continue to do for a prolonged period, in some instances for sixty, or eighty, or a hundred years. So it is with the lungs and the skin. But the organs of animal life incur by their action fatigue and waste, and need rest and repletion. By prolonged exertion the voluntary muscle relaxes, the ear loses its sensibility to sound, the eye to light, the tongue to savour, the touch to the qualities of bodies with which it comes into contact. These organs require rest and reparation. The organic organs, as the heart, were before the animal, as the brain. Sleep is the natural means of rest and reparation to the animal life, and its distinctive organic structures. If there were any rest or slumber in the organic, death would ensue. When the brain falls into repose, it would never awake if the heart ceased to supply it with vital fluid. Activity belongs to the animal life in a limited measure; but in the organic life, so long as it continues, it is not for an instant suspended. The organs of the organic life are closely related to, and dependent on, each other. If there should be no digestion, there would be no nutrition; and if there be no nutrition, there can be no supply of matter for the circulation, and, by it, for the reinvigoration of the whole system. But the organs of the animal life are not so essential. Sensation may be lost, and yet motive power may exist. The muscle may contract though it cannot feel. One organ of sense may rest when the others are active. The organ of walking may act while the brain is lulled into repose. Nor is this all, the organic life experiences

no development. Is it at once complete. The contractile power of the heart acts as well, the arteries convey as well, the respiratory organs work as well when they begin to act, as at any subsequent period. They do not become more perfect in their action by the lessons of experience.

But it is not so with the animal life. The brain and the voluntary muscles are at first feeble, and acquire strength by slow degrees. The first sensations of the infant cannot fail to be confused : a considerable period may elapse before ideas are formed ; and, when first formed, they will, in all likelihood, be, to a certain extent, incorrect and inadequate. It may be long before it arrives at accuracy. The processes, whether in regard to sensation or ideas, are the processes of combination and association, and there must be many misconceptions formed, and many errors embraced. The work of *discrimination* and *attraction*, as the animal life develops, may be serious and difficult ; while the organs of the senses are exerted instantaneously, while the acts of seeing, hearing, smelling, tasting, and touching are performed with rapidity in a person who observes them in himself, yet this was not always so. These processes are acquired, and not without much effort and labour. But these organs only furnish the materials for the intellectual operations of memory, combination, comparison, discrimination, induction ; and these mental operations are slow in their progress, and prolonged and earnest action is necessary to give them precision, energy, and generalisation. So it is with regard to the action of the voluntary muscles, as seen in the processes by which the infant acquires the power of articulation, of standing, and of walking. Thus the animal life may perish while the organs may continue. Sensation and voluntary motion may, through disease, cease, while circulation, respiration, secretion, and excretion continue to be performed. Apoplexy may completely extinguish the animal life ; and yet the organic may be prolonged for a while. So it is in catalepsy, in which the senses are instantly laid into a profound sleep ; and the voluntary muscles are thrown into a state of violent action, which is neither excited by volition nor under its control. At times

it may occur that this muscular power fails, while the brain continues active. Its contractile power may be destroyed while sensibility remains; the power of motion may be lost while that of sensation may be unaffected. Thus the animal and organic life, though blended, are nevertheless distinct; and the one may perish without the destruction of the other. In the process of natural death, the extinction of the animal goes before that of the organic. "Real death is a later, and sometimes a much later event, than apparent death." In the case of suspension or immersion, the animal life is extinguished very quickly, after the atmospheric air is excluded from the lungs; but the organic functions may not cease at the same period, as is shown in occasional restoration of life from drowning. Death is complete when both the organic and animal functions have wholly ceased. When death comes as a natural process, it is the last event of an extended series. The animal life first begins to fade. The brain becomes more feeble, and less active. The material for the supply of thought from the outward world is less abundant and perfect, and the power to use it vigorously is diminished. The memory becomes less retentive. The power of association is lessened, and trains of thought are less vivid and not so coherent. The induction of the aged is not so much to be depended on, because the range of their view is too limited in consequence of what has fallen into oblivion. When the mental power fails, the vision begins gradually to lessen. The eye grows more dim, the ear more dull and less sure, the smell less delicate, the sense of touch less acute, though it is the last to diminish in its intensity, and wholly fails only with the extinction of the life it serves. As the brain fails, the voluntary muscles become feebler and slower, and far less certain in their action. The hand trembles, the step totters, and every movement is tardy and unsteady. The waste in the organic organs may be slow, but yet there is waste, and it is not repaired; and the functions languish. The arteries are rigid, and cannot nourish. The veins are relaxed and cannot carry on the weight of blood that oppresses them. The lungs imperfectly bring into contact with the inspired air the small quan-

tity of blood that flows through them. The heart, deprived of its wonted nutriment and stimulus, is unable to contract with the energy requisite to propel the vital current through the frail tenement; thus it beats slow and intermits, then the machinery stops, and life is extinguished. The connection between the various parts, and the wonderful structures which make up the animal frame, is dissolved, and the parts and structures themselves—no longer subservient to life—melt away and are resolved into their primitive elements, and afterwards form new combinations, subject to new processes of dismemberment and dissolution.

When the destinies of the future and endless being, with its susceptibilities of enjoyment and suffering, and the whole course of sojourn on earth, with all its changes, temptations, and trials, are revolved, how solemn the transition! How momentous the results! The wise man thus touchingly and truthfully depicts the impressive and saddening change:—"In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also, when they shall be afraid of that which is high, and fears shall be in the way, and the almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets; or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: then shall the dust return to the earth as it was." Deep is the mystery which closes over man's end on earth. But the Divine oracle makes announcements of revival and restoration. Jesus saith,—“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” And Paul instructs believers, not only in regard to the certainty of their



resurrection, but also in regard to the identity—ceaseless capabilities, and unfading glory of their resuscitated bodies. “But now is Christ risen from the dead, and become the first-fruits of them that slept.” “In Christ shall all be made alive.” “But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, <sup>thou</sup> sowest not that body that shall be, but bare grain, it may chance of wheat or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also in the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is <sup>raised</sup> in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body.”

The *training* of the physical part of man's constitution is not unimportant. The play and force of mind depend, more or less, on the sound and healthy condition of the body. The mind cannot act with vigour and vivacity,—it cannot encounter severe and protracted labour, when the body is suffering from sickness and debility.

The hopes and happiness of man in life, his prospects of activity and distinction in time, depend almost as largely on the health of his corporeal system as on the soundness of his mental powers. If the body be neglected or misused, so as to impair its functions, the doors of usefulness will be closed against him, and he will be disqualified alike for physical and mental labour. Not a few there are who, in early life especially, and when under an eager desire to acquire knowledge, act as if they could violate the physical laws with impunity. Thus they often lay the foundation



of maladies in the course of a few months which shall cut short their days, or blast their prospects for life, and embitter all their future years. They may, even though they should not indulge in folly and vice, quench their thirst of knowledge at the expense of the body. Their devotion to mental improvement may be fed by unlawful fire stolen from the altar of their existence. They may steal the sleep of the body, that they may expend it in the wearing action of the brain. Thus the powers of life are soon palsied and laid prostrate. Much as mental education ought to be valued, it is paying by far too high a price for it, if it is to be purchased at the cost of a ruined constitution. Thus no means should be slighted by which it may be effectually preserved from injury or disease. Disease is the change of any structure in the body, or the torpidness of any of its functions. Sound health is the completeness of every structure, and the harmonious play of every function. Whatever in our daily habit and daily pursuits tends to produce a change in either the one or the other, is hurtful, and ought to be relinquished. It is needful that man should study his own structure, and the laws by which it is governed. Thus only can he know how to preserve the one and obey the other. If he do so, he may prolong life, and render happy that life while prolonged.

*Violations of the physical laws injure the body,—of the social, the character,—of the spiritual, the soul.* For the punishment of this class of transgressions, it is not necessary for anything to be done or directly inflicted by God. They take their natural course; and they work out, by necessary consequences, suffering, sorrow, and death. Vice, or the violation of physical order, destroys health; crime, or the violation of social order, ruins reputation; sin, or the violation of spiritual order, separates the soul from God. The first may end in an early grave; the second, in disgrace, in exile, or on the gibbet; the third, in future irremediable condemnation.

Obedience to one set of laws, and the enjoyment of the natural rewards of such obedience, will not save a man from the punitive consequences of another set which he transgresses. A libertine

may be upright and honourable in mercantile transactions,—he may be trusted in matters of business, but his vice may nevertheless destroy him. A murderer may be abstemious and chaste, but he forfeits his life, and may suffer capital punishment. A rejecter of Christ, a disbeliever in God, may be charged with neither vice nor crime,—he may live, enjoy much, and have a reputation in this world's estimate,—but he may rise up in another life, in a purely spiritual life, to find himself, as a spirit, utterly incapable of sympathy with the society and objects, and unfit for the duties and enjoyments of the world of light.

In regard to the means of promoting physical education or training, by which the physical system may be preserved and maintained in healthiness and vigour, it would be unsuitable to enter into details; and reference, therefore, is made to such works on diet and regimen,—as Dr. Combe's on "The Principles of Physiology applied to the Preservation of Health," and "On Digestion and Dietetics,"—Dr. Paris's "On Diet,"—Dr. Prout's "On the Function of Digestion." These will furnish all necessary information in regard to food, the kind of it, the quantities that should be taken, the seasons when it should be taken; whether it should be composed wholly of vegetable preparations or of animal; or whether it should be made up, in certain proportions of both; and what are the demands of climate and employment.

*The character of nations depends on the food by which they are sustained, and which they relish.* The passion, some allege, though without much reason, for honour and glory in the French, and the excitable temperament of the Irish, may be, in no small measure, attributable to vegetable diet. As well might the sound sense of an Englishman be traced to his roast beef and beer!

An exclusive vegetarian diet may not be adapted to every constitution, or to every nation, particularly to nations in high northern latitudes; though Simpson, Brötherton, and other strict vegetarians, allege otherwise. The provisions of Providence, as well as the complex constitution of man, seem to militate very strongly against this view, though it may not be

so absurd as the views of those who hold that the use of salt has produced and will perpetuate all the ills to which man is subject ; and that a total abstinence from it would usher in a millennium of uninterrupted enjoyment.

From the structure of the teeth in man, and from the extent of the alimentary canal being less than that of the graminivorous, and greater than that of the carnivorous animals, it "would appear that he is capable of subsisting on aliment of every description ; though Brossonet is inclined to believe that he is more herbivorous than carnivorous in his nature ; and from the properties which the different teeth bear to each other, he ventures to conclude that his mixed diet should consist of animal and vegetable food in the proportion of twenty to twelve." But climate, season, exercise, habit, age, and individual peculiarity, must contribute to vary the effects produced by these two kinds of food, and preclude the admissibility of any general rule. Animal food affords a more highly animalised chyle, which concentrates what is essentially nutritious, than vegetable ; and is much more readily assimilated to the body. Hence the process of chyfication from vegetable food is more tedious and laborious. In tropical climates there is a preference given to vegetable food. The Brahmins in India, the people of the Canary Islands, Brazils, &c., live almost entirely on herbage, grains, and roots ; whilst the inhabitants of northern latitudes use little besides animal food.

*Regular and well-regulated exercise is indispensable.* If circumstances will permit, such open-air exercises as leaping, vaulting, running, swimming, skating, curling, cricket, bowls, golf, rackets, tennis, foot-ball, quoits, military drill, riding ; and, in private, chess, draughts, billiards, music—vocal and instrumental, dancing, &c., offer a salutary recreation, if they are not allowed to absorb too much time, which ought ever to be held as invaluable ; and ought, in the main, to be appropriated to the vocation, secular or sacred, which has been chosen. On the various exercises mentioned, Dr. Combe's "Physiological Works,"—Chambers's "Information for the People,"—Mr. Frost "On Scientific Swimming,"—Mr. Walker's "Directions on Skating,"—Mr. T.

M'Diarmid's "Sketches of Nature,"—Mr. Torrens's "Regulation Exercises in the Army,"—Mr. Hoyle's "Rules for Chess," &c., will afford the requisite instruction.

The employments in which many are engaged from day to day may be such as to furnish sufficient exercise. But there are others who are shut up through the long day in confined apartments, and, it may be, in a great measure, in motionless postures: it should be their care to spend, if possible, an hour in the morning or evening in stretching the muscles and bracing the nerves. For this purpose there is nothing better, nothing cheaper than a vigorous walk with a cheerful companion in a genial atmosphere, and in the view of suggestive scenery. Exercise in the open air is essential to the well-being of every person. This should be regulated according to the measure of strength possessed. "The interval between breakfast and dinner is the period of active exertion; and the enjoyment of it, when not attended with severe fatigue, will invigorate all the functions of the body." This is the period when the mind may direct its energies with the greatest chance of success. But the principal meals should not be taken under immediate fatigue, whether of body or of mind. When fatigue has been incurred, some measure of rest should be enjoyed before partaking of the repast. It is an undue and hurtful demand made on the digestive powers when the body is in a state of exhaustion from fatigue. "No person should sit down to a full meal unless he has had the opportunity of previously inhaling the open air, and taken a quantity of exercise proportionate to his power of sustaining it without fatigue." The exercise of walking, when fatigue is not incurred, is, upon the whole, the best for retaining health, and even for regaining it, as it extends its influence equally over the whole system. But horse-exercise has this to recommend it, that the motion through the air may be more rapid, and this is found to be in general very beneficial. It is less fatiguing to the inferior limbs, and the measure of it can be more easily regulated without disadvantage, and it is also salutary to the stomach and intestines.

Plutarch has said that, but for the effect of bodily exercise,

Cicero would never have triumphed at the bar, nor Julius Cæsar in the field.

Exercise is necessary at the period of the digestive process, when the chyle lessens the circulation. Sanguification stimulates to activity. Late dinners preclude this. Dancing may indeed be used for this purpose; but, without recurring to the doubtful moral results of promiscuous intercourse of this kind, the lateness of the hour at which these recreations commence, and the excessive heat and very imperfect ventilation of the apartments in which they are usually carried on, tend decidedly to diminish any physical benefit that might be derived from them. Exercise is indeed needed at the period of sanguification; but so also is pure air. "In former times the ball commenced at six and terminated at eleven; but now it begins at eleven and ends at six."

*Means of cleanliness ought* constantly to be used. The suitable efforts which ought to be made for this purpose, though greatly increased of late, and more generally made than in preceding generations, are not so extensive and uniform as they ought to be, especially among the working classes. In Chambers's "Sanitary Economy" it is said, "There are marked diversities in nations on the matter of cleanliness. The Germans are held to be very much behind the English and Dutch. This difference is observed between adjacent villages, the one lying within the frontier of Germany, and the other within that of Holland. The houses of the Germans are not well ventilated. In the cold seasons, the stove which prevails originates noxious gases. These concentrate much in their rooms, which are usually small, and thus render the atmosphere impure and hurtful to health. Hence, even the better class of the Germans show "tokens of physical deterioration in their sallow discoloured skins, bad teeth, and lustreless eyes." Though the upper classes in England are, in this respect, fastidious in a high degree now, nevertheless they were for a long time behind several other nations, as well as the populations in her cities and towns, and especially in the rural districts. In England, it was thus even in the time of Henry VIII.; and in Scotland, the neglect of cleanliness was still more general and

more prolonged, and the results of it more remarkable and offensive. "The Netherlands, and especially Holland, appear, among European nations, to have made the earliest progress in personal cleanliness, although not in purity of manners, as their pictures rather flagrantly tell us. The necessities of their situation probably drove this energetic and sagacious people to the early adoption of precautions extremely necessary to prevent a country so abounding in stagnant water and bogs from being a continual seat of pestilence. Hence, there are many traces of an early fastidiousness about cleanliness unknown in other countries."

The surface of the body should be regularly washed. The skin is the medium by which gaseous, saline, and fatty matters, are thrown off; and if it be in any way obstructed and repressed, its vigour, elasticity, and comfort must be impaired. If the perspiration which flows from the skin, and the dust to which parts of the body, especially among the working classes, are exposed, are not cleared off, the sanative secretion must be much impaired; and then more work will be devolved on other secretive organs, as the liver and kidneys; and if these are over-worked, then low spirits, headache, langour, and many infirmities and diseases will ensue. If the functions of the skin were literally suspended, then death would follow. Continued and vigilant care ought, therefore, to be exercised in keeping the skin clean, that it may be free and active in the exercise of its special function.

Soft water with soap should, at intervals, be used in cleaning the whole surface of the body. Simple water may be employed with benefit every morning immediately on rising out of bed while the heat is not diminished. A rough towel should be used in drying the skin. When washing cannot, from weakness or otherwise, be resorted to, friction, with a rough towel or hair-glove, should be substituted. If the bath, cold, tepid or warm, shower or vapour, can be had, advantage should be taken of it, as circumstances may direct or allow.

Cleanliness is a valuable auxiliary to health and cheerfulness. It may prevent, in many cases, the attacks of disease; and when superinduced, it will always aid, when discreetly employed, in its

removal. It is essential to man's activity and enjoyment, and to the happiness of those associated with him. The neglect of it is usually found in fellowship with ignorance, vice, and misery. Bentham has said: "Between physical and moral delicacy a connection has been observed which, though formed by the imagination, is far from being imaginary." Howard and others have remarked it. It is an antidote against sloth, and keeps alive the idea of decent restraint, and the habit of circumspection. Moral purity and physical are spoken of in the same language; and scarce can you inculcate or command the one, but some share of the approbation reflects itself upon the other. In minds in which the least grain of Christianity has been planted, this association can scarce fail of having taken root; scarce a passage of Scripture but recalls it. Washing is a holy rite; those who dispute its spiritual efficacy will not deny its physical use. The ablution is typical, may it be prophetic! Alas, were it but as easy to wash away moral as corporeal foulness!"

*Attire* ought not to be neglected. Some affect to disregard attention to it. Love of singularity or indolence may lead to this. Some great men have fallen into carelessness in this matter, But this is not a part of their conduct that should be imitated. Society may tolerate individual instances from the strong claims which the men may otherwise possess. A similar tenderness may not be expected towards those who imitate them.

Singularity in dress and movement ought to be avoided. In so far as this may proceed from a low estimate of the mental power and moral perception of the world around, holding them as capable of being caught and pleased by the merest material frivolities, it is a broad insult offered, a scornful exhibition made to mere fleshliness and inanity. But when it does not so proceed, it springs from a volatile spirit, an ignoble desire to strike and attract observation, though it should be by the silliest means and the sorriest mannerism.

In some instances these oddities have been found in connection with men of undoubted intellectual greatness; and may, therefore, have been assumed in vanity or without specific aim,



and thereafter strengthened into unconscious habit. Aristotle covered his fingers with rings, and Petrarch crippled his feet. Rousseau wore an Armenian dress, and Voltaire a scarlet great-coat. Raleigh loaded his shoes with jewels so heavy that he could scarcely walk. When Chatham intended to speak, he was scrupulously crowned in his best wig. Before Erskine rose to plead, he drew on his bright yellow gloves. It has been said that character may be read in dress; but gait as well as dress; and, in short, everything connected with man, even the most minute, may serve, to the acute and experienced observer, to evolve distinctive features of character. Slovenliness and foppery are extremes which ought to be avoided. The young especially ought to consider that a discerning master will not be ready to place a young man in a situation of trust and confidence who may be prominently marked by either of these. The neatness in attire, which is remote from the vulgarity of both, ought to be cultivated. It is compatible with economy. It may be cared for, whatever may be the employment in which a person is engaged. It may appear even in the coarse vestments of the labouring man, and please the eye amid the smoke and dust of the workshop, or the mud of agricultural operations. Neatness in attire is always a recommendation which insures from the wise a favourable consideration.

Moderation in the gratification of appetite should be observed. This refers specially to eating and drinking. Moderation in these contributes to the strength of the body and the vigour of the mind. The gymnasium of the ancients combined the practice of temperance with athletic exercises. It thus imparted to its pupils a symmetry of form and a consolidation of frame which have never been surpassed in any age or country.

There may be little difference between immoderation in the use of food and that of stimulants; yet the former, after all, appears to be the most debasing. It has been alleged that in general there is more food used than is needful for nutrition and support; and, consequently, all beyond this must be uncalled for,—a waste, an oppression to the corporeal system, which de-



ranges the digestive organs, and proves decidedly hurtful. Still excess in food is but rare compared with excess in stimulants.

As to the time of meals, the importance of regularity, both as regards the number of them and the periods at which they should be taken, is generally indicated and inculcated by those who scientifically treat of this subject. Sir William Temple's aphorism that "the stomach of an invalid is like a schoolboy, always at mischief, unless it be employed," is found to disturb the natural process of digestion, and the healthy action of the stomach. It is a mischievous, though common belief, that "a little and often" will be more likely to restore the languid stomach to its healthy tone, than moderate meals at more protracted intervals.

In regard to the number of meals in a day, various are the opinions of the dietetic writers. Some recommend five; others, three or two; and a few, only one. But no general rule can, it is apprehended, be laid down. "In some persons, the food rarely remains longer than three hours in the stomach; in others, four, five, or even six hours." Thus the repetition of the meals ought to be regulated in a great measure by this circumstance, the extremes of long fasting and repletion being avoided. "Celsus recommends the healthy to take food rather twice a day than once." When Alexander the Great was proceeding on a march, he turned away his cooks, alleging that he had no further occasion for them, as a long morning's journey served to give an appetite for his dinner, and a frugal dinner a relish to his supper.

Medical advice and general experience recommend breakfast at eight o'clock, dinner at two, supper at seven, and bed at ten, as most promotive of health, with tea as an interlude between dinner and supper, to those who have an opportunity to take it, and have a relish for it, as well adapted to meet the decline of animal vigour, and afford a suitable repletion before the evening waning of the vital energies. In Queen Elizabeth's time, the order observed was very much on the same principle, but a little different as to time. The nobility and gentry were then accustomed to dine at eleven, and to sup between five and six; and on

the point of substantial wholesome food, they appear to have formed a just estimate; as they used beef and ale for their morning repast. "A maid of honour, in the court of Elizabeth, breakfasted upon beef, and drank ale after it." But in more recent times, tea or coffee or chocolate is substituted; and is fitted fully as much to impair as to augment strength, except for a brief period afterwards. Those who, from choice, postpone dinner to seven, require luncheon about midday, to sustain the strength; but with many, this renders dinner indigestible, and this so much the more as it is the principal meal in which there is an excess in indulgence in strong drinks, and in variety of food; very different from what it was among the Romans, being with them only a refreshment to prevent faintness, consisting of some light repast, without animal food or wine.

Supper should always be light, otherwise it will indispose for sleep, the active powers of the stomach being required for digestion; and occasion restlessness, especially when the processes of chylickation and sanguification have been established, and which necessarily prompt to activity. "Those whose minds have had severe exactions made upon them for their employment during the day, have in general much favour for such entertainments." Their labour for the day is finished, and they feel relieved and much disposed to give themselves for an hour to convivial enjoyments. Mistaking the cheerfulness which then arises as the developing result of the sanguification of the dinner meal, they are apt to suppose that the abundant supper contributes to vigour and health. Thus it has been said, with some degree of justness, in regard to those meals, that "Breakfast is the meal of friendship; dinner, that of etiquette; and supper, the feast of wit."

C It is said of L. Cornaro, when at the age of thirty-five, that he, after having run in a course of excess, adopted a strict regimen, allowing himself only twelve ounces of food daily; and this part of his procedure is set up as an example deserving imitation, by Mr Addison, in the *Spectator*, and also by Mr Abernethy. While it is with much reason alleged that more solid food is taken than is

necessary for sustaining the body in a healthy and vigorous condition, yet abstinence, in a great degree, may weaken both mind and body; as may be seen in the excessive privations to which some religious orders are subjected. No doubt, in the case of those who exceed a proper regimen of diet, a day or two, now and then, appropriated to a very frugal meal, may be found advantageous. On this principle, Lent has been found to yield physical benefit. Bagliri states that, in Italy, a large proportion of invalids recovered their strength during that period. It is always perilous for a person in robust health to attempt to force it beyond the athletic standard. Disease is very apt to ensue. To diminish therefore, the proportion of food now and then is the safe course. It is thus the racehorse is treated. And the butcher knows that when the sheep becomes fat, it must be killed, or it will soon decline. The period when to stop in partaking of a meal is when the feeling of satiety arises. In order to ascertain this correctly, the food must be used slowly. When it is taken quickly, a greater quantity is introduced into the stomach than the gastric juice can at once combine with, and the result of this is, that the appetite may not be satisfied, even after the stomach has received more than would be sufficient under other circumstances to occasion full satisfaction. This rule observed will meet every condition better than the artificial method of weight and measure.

Medical instruction directs that there should be no interruption in taking a meal; for, when it is resumed, it will be found that the appetite is gone, though only a very few minutes should have elapsed; arising probably, as Dr Paris suggests, from the food having, during the suspension, entered upon its ulterior changes, and the energies of the stomach having, therefore, suffered relaxation.

Bulk is a necessary condition of wholesome food. The capacity of the digestive organs proves that they are not designed for the reception of highly concentrated food. But it is the quality of the food more than the quantity that pacifies the cravings of the stomach. Thus it happens in wet and gloomy seasons, when the grass contains a diminished portion of nutritious matter, that

ruminating animals are never satisfied; they are constantly in the act of grazing; but in hot and dry weather they consume the greater portion of their time in ruminating or chewing the cud, which may arise from the fact that the vital energy is only expended in decomposing such substances as are capable of furnishing chyle.

Uncivilised nations are superior in animal strength. Their diet is, indeed, less nutritious; but the hardship which they thus undergo render their bodies more robust and enduring, and tend to cut off the weak and sickly. The Spartan regimen was severe; but it built up the physically powerful, while the naturally feeble perished under it.

All stimulants, as opium, teas, alcoholic liquors, and tobacco, ought to be used with care. They may not be always denied. The nervous energy may need at times some excitation to develop and invigorate it. Dr Samuel Johnson used wine for years, as a means of relief from afflictive depression; but at length gave it over as dangerous, and substituted tea for it. Voltaire and Fontenelle took coffee for the same purpose; Newton and Hobbes employed tobacco; Demosthenes and Haller were contented with the free use of cold water. But the daily use of stimulants ought to be avoided. It is apt to lead to excess, and excess to ruin. Excess even in tea, especially green tea, or the use of opium, may cause material derangement. Coleridge became a wretched victim to the undue use of opium. The daily use of ardent spirits, whether personally or in families, is unwise, and likely to produce most pernicious results on the individual who yields to such indulgence, and on the rising members of a family who may witness or share in it. It is, indeed, said of Charles James Fox, that nothing seemed to have relaxed his energies. Even amid his deepest dissipations he was ever ready at the call of duty. His head and his heart also, to a great extent, remained sound. The history of this statesman and orator affords a singular instance of political integrity, personal amiability and delicacy of feeling being untouched by his criminal indulgences. There was nothing of that inertness which so commonly follows excesses

such as he indulged. His faculties were never impaired, nor his good intentions spoiled. "Good sense and reasoning," says Walpole, "were Fox's native language, and he neither sought what he had not, nor made too much of what he had. Intrepid, he did not fear reproach. Art, he was either incapable of or despised." But such instances are rare. When they do occur they ought not to be imitated, nor fondly cherished as incentives or encouragements to excess. Excess is wrong, and cannot fail to be fatal in its results.

Cicero, we are told, became at one period of his life the victim of the train of maladies connected with indigestion. These pursue the sedentary, the indolent, and the intemperate, as the shark is said to follow in the wake of the "plague ship." How did Cicero act under this physical derangement? Instead of applying to physicians he went to Greece, flung himself into the gymnasium, and submitted to its rules of temperance and exercise for two whole years, and returned to the intellectual struggles of the forum, vigorous as the peasants who cultivated his farm.

The Arab tribes, who pitch their tents on the eastern shores of the Red Sea, are distinguished above all other races of men for perfectness of corporeal form, for strength of limb, combined with elegance and agility. Yet what are their habits? They are moderate almost to abstinence both in eating and drinking. Hence, in great measure, springs the highest physical perfection. And then, besides this, diseases are so few among them that death seldom ensues but from violence and old age.

Excess in the use of wines and alcoholic spirits originates, without fail, appalling and ruinous effects. It stimulates the stomach to unnatural action, impairs the appetite, impedes digestion, and occasions diseases in the digestive organs, headache, and lowness of spirits. Often, too, does it enfeeble the mental powers, and always does it injure reputation and social influence.

Dr. Macculloch observes: "It is well known that diseases of the liver are the most common and the most formidable of those produced by the use of ardent spirits."

Dr. Paris affirms: "That no such disorders follow the intemperate use of pure wine, however long indulged in;" and the hepatic affections which arise from the wines generally used in this country proceed from the concealed consumption of spirit which is contained in them.

Lord Neaves, in his address to the Social Science Congress on Punishment and Reformation, says, in reference to the avoidance of intemperance: "The best way of weaning the poor man from intemperance is by counter-agents,—by education, by good food and good cookery, by good ventilation, by the establishment of well-regulated clubs and institutions, to be conducted by the working men themselves, by free access to parks and public places, by exhibitions and museums, by good available libraries, and by entertainments and rational diversions, in the widest as well as the best sense of the word."

And then he recommends "entertainment by itself in its simplest and broadest form,"—entertainment "without any scientific knowledge, any knowledge but that of human nature," and especially the public readings and recitations of popular productions of a comic kind, as those of Shakespeare, Cervantes, Burns, Scott, Cowper, freed from any coarseness of taint that may occasionally appear in any of them, and adds: "A good laugh, periodically administered, would save a great quantity of alcohol, while it would excite those very sympathetic feelings and genial dispositions which are most wanted for regenerating our moral system, and knitting together the different classes of society. The men whom we could thus send laughing to their beds would have experienced an hour's happiness without sensuality, an evening's pleasure without fear or misgiving at the time, and without any remorse or reaction afterwards." These are sagacious and weighty statements, which deserve to be thoroughly considered and widely adopted, as they are adapted to meet the biases and wants of one side of human nature.

Liebig's "Animal Chemistry," Dr. A. Combe's "Physiology Applied to Health and Education," and "Physiology of Digestion," Roget's "Animal and Vegetable Physiology," Bostock's

“Elementary System of Physiology,” Cooper’s “Dictionary of Practical Surgery,” Dr. Spencer Thomson’s “Dictionary of Domestic Medicine and Household Surgery,” will afford much information on the physical part of man’s constitution.

*The careful and candid examination of the human frame, in all its parts and processes, cannot fail to unfold to the intelligent inquirer ample, conclusive, and assuring evidence of divine workmanship. In every department of it, there is to be seen an admirable adaptation of means to the realisation of the ends connected with them, and rising out of their action, which evinces the presence of design; and this again involves a designer. In the structure of the cell—in fat, tendon, ligament, cartilage, muscle, bone, nerve, blood corpuscle—there are manifest arrangement and order; and as the cell is the essential element in each of these parts of the human frame, whatever may be the ends they are adapted respectively to subserve, this exhibits unity of intelligence and design, with its endless variety of results.*

Moreover, in animal life, there are organs at times without functions, apparently for the sake of preserving a certain uniformity of fundamental structure. Thus the teeth of the whale never cut through the gum, and in all the class of mammalia the male has the breast as well as the female.

Every organ and every part, even the smallest, of the animal frame, furnish indisputable evidence of design—of adaptation of means to the realisation of specific ends—and contribute to produce conviction of the existence and superintendence of a First and Final Cause, a Supreme Personal Intelligence. We select the three following instances:—*the eye, the heart, the hand.* As to *the eye*, in instituting a resemblance between it and the telescope, and showing its superiority over the latter, Paley, in his “Natural Theology,” says: “Two things were wanted to the eye which were not wanted (at least in the same degree) to the telescope; and these were the adaptation of the organ, first, to different degrees of light; and secondly, to the vast diversity of distance at which objects are viewed by the naked eye, viz., from a few inches to as many miles.” In regard to the second of these



difficulties, he states: "Now this, according to the principles of optics, that is, according to the laws by which the transmission of light is regulated, (and these laws are fixed,) could not be done without the organ itself undergoing an alteration, and receiving an adjustment that might correspond with the exigency of the case; that is to say, with the different inclination to one another under which the rays of light reached it. Rays issuing from points placed at a similar distance from the eye, and which consequently must enter the eye in a spreading or diverging order, cannot, by the same optical instrument in the same state, be brought to a point, *i.e.*, be made to form an image in the same place with rays proceeding from objects situated at a much greater distance, and which rays arrive at the eye in directions nearly (and physically speaking) parallel. It requires a rounder lens to do it. The point of concourse behind the lens must fall critically upon the retina, or the vision is confused; yet, other things remaining the same, this point, by the immutable properties of light, is carried farther back when the rays proceed from a near object than when they are sent from one that is remote. A person who was using an optical instrument would manage this matter by changing, as the occasion required, his lens or his telescope; or by adjusting the distance of his glasses with his hand or his screw; but how is it to be managed in the eye? What the alteration was, or in what part of the eye it took place, or by what means it was effected, (for if the known laws which govern the refraction of light be maintained, some alteration in the state of the organ there must be), had long formed a subject of inquiry and conjecture. The change, though sufficient for the purpose, is so minute as to elude ordinary observation. Some very late discoveries, deduced from a laborious and most accurate inspection of the structure and operation of the organ, seem at length to have ascertained the mechanical alteration which the parts of the eye undergo. It is found, that by the action of certain muscles, called the straight muscles, and which action is the most advantageous that could be imagined for the purpose,—it is found, I say, that whenever the eye is directed to a near object,



those changes are produced in it at the same time, all severally contributing to the adjustment required. The cornea, or outermost coat of the eye, is rendered more round and prominent, the crystalline lens underneath is pushed forward; and the axis of vision, as the depth of the eye is called, is elongated. These changes in the eye vary its power over the rays of light in such a manner and degree, as to produce exactly the effect that is wanted, viz. the formation of an image on the retina, whether the rays come to the eye in a state of divergency, which is the case when the object is near to the eye, or come parallel to one another, which is the case when the object is placed at a distance. Can anything be more decisive of contrivance than this is? The most secret laws of optics must have been known to the author of a structure endowed with such a capacity of change."

"One atheistic way of replying to our observations upon the works of nature, and to the proofs of a Deity which we think that we perceive in them, is to tell us, that all which we see must necessarily have had some form, and that it might as well be its present form as any other. Let us now apply this answer to the eye.

"Something or other must have occupied that place in the animal's head; must have filled up, we will say, that socket; we will say also, that it must have been of that sort of substance which we call animal substance, as flesh, bone, membrane, cartilage, &c. But that it should have been an eye, knowing as we do what an eye comprehends, viz. that it should have consisted, first, of a series of transparent lenses, (very different, by the by, even in their substance, from the opaque materials of which the rest of the body is, in general at least, composed; and with which the whole of its surface, this single portion of it excepted, is covered;) secondly, of a black cloth or canvas (the only membrane of the body which is black) spread out behind these lenses, so as to receive the image formed by pencils of light transmitted through them; and placed at the precise geometrical distance at which, and at which alone, a distinct image could be formed, namely, at the concourse of the refracted rays; thirdly, of a large nerve

communicating between this membrane and the brain, without which, the action of light upon the membrane, however modified by the organ, would be lost to the purposes of sensation: that this fortunate conformation of parts should have been the lot, not of one individual out of many thousand individuals, like the great prize in a lottery, or like some singularity in nature, but the happy chance of a whole species; nor of one species out of many thousand species with which we are acquainted, but of by far the greatest number of all that exist, and that under varieties, not casual or capricious, but bearing marks of being suited to their respective exigencies;—that all this should have taken place, merely because something must have occupied these points on every animal's forehead, or that all this should be thought to be accounted for by the short answer, 'That whatever was there, must have had some form or other,' is too absurd to be made more so by any argumentation. The argument is cumulative. The eye proves it without the ear, the ear without the eye. The proof in each example is complete; for when the design of the part, and the conduciveness of its structure to that design are shown, the mind may set itself at rest; no future consideration can detract anything from the force of the example."

"The wisdom of the Creator," saith Hamburger, "is in nothing seen more glorious than *in the heart*." And how well doth it execute its appointed work! An anatomist, who understood the structure of the heart, might say beforehand that it would play; but he would expect, I think, from the complexity of its mechanism, and the delicacy of many of its parts, that it would always be liable to derangement, or that it would soon work itself out. "Yet shall this wonderful machine go, night and day, for eighty years together, at the rate of a hundred thousand strokes every twenty-four hours, having, at every stroke, a great resistance to overcome; and shall continue this action for this length of time without disorder, and without weariness."

But further, from the account which has been given of the mechanism of the heart, it is evident that it must require the interposition of valves; "that the success indeed of its action must

depend upon these ; for when any one of its cavities contracts, the necessary tendency of the force will be to drive the enclosed blood, not only into the mouth of the artery, where it ought to go, but also back again into the mouth of the vessel from which it flowed. In like manner, when by the relaxation of the fibres the same cavity is dilated, the blood would not only run into it from the veins, which was the course intended, but back from the artery, through which it ought to be moving forward. The way of preventing a reflux of the fluid, in both these cases, is to fix valves, which, like floodgates, may open a way to the stream in one direction, and completely shut up the passage against it in another. The heart, constituted as it is, can no more work without valves than a pump can. When the piston descends in a pump, if it were not for the stoppage by the valve beneath, the motion would only thrust down the water it had before drawn up. A similar consequence would frustrate the action of the heart. Valves, therefore, properly disposed, *i.e.*, properly with respect to the course of the blood which it is necessary to promote, are essential to the contrivance. *And valves so disposed are accordingly provided.* A valve is placed in the communication between each auricle and its ventricle, lest, when the ventricle contracts, part of the blood should get back again into the auricle, instead of the whole entering, as it ought to do, the mouth of the artery. A valve is also fixed at the mouth of each of the great arteries which receive the blood from the heart, leaving the passage free so long as the blood holds its proper course, *i.e.*, forward, and closes it whenever the blood, in consequence of the relaxation of the ventricle, would attempt to flow back. There is some variety in the construction of these valves, though all the valves of the body act nearly upon the same principle, and are destined to the same use. In general they consist of a thin membrane, lying close to the sides of the vessel, and consequently allowing an open passage during the flow of blood one way ; but thrust out from the sides by the fluid getting behind it and opposing the passage of the blood when it would flow the other way. When more than one membrane is employed, the different

membranes only compose one valve. Their joint action fulfils the office of a valve. For instance, over the entrance of the right auricle of the heart into the right ventricle, three skins or membranes are fixed of a triangular figure, the bases of the triangles fastened to the flesh—the sides and summits loose, but though loose, connected by threads of a determinate length with certain small fleshy prominences adjoining. The effect of this construction is, that when the walls of the ventricle contract, the blood endeavouring to escape in all directions pressing upwards, a portion of it gets *between* these membranes and the sides of the passage, and thereby forces them up into such a position as that, together, they constitute, when raised, a hollow cone (the strings before spoken of hindering them from proceeding or separating farther), which cone, entirely occupying the passage, prevents the return of the blood into the auricle. A shorter account of the matter may be this:—So long as the blood proceeds in its proper course, the membranes which compose the valve are pressed close to the sides of the vessel, and occasion no impediment to the circulation; when the blood would regurgitate, they are raised from the sides of the vessel, and, meeting in the middle of the cavity they encircle, shut up the channel. Can any one doubt of contrivance here, or is it possible to shut our eyes against the proof of it?”

“But this is not all. This valve, also, is not more curious in its structure than it is important in its office. Upon the play of the valve, even upon the proportioned length of the strings or fibres which check the ascent of the membranes, depends, as it should seem, nothing less than the life itself of the animal. These membranes ‘could not be formed by any action of the parts themselves’—‘action and pressure are all against them.’ The blood in its proper course has no tendency to produce such things, and its improper or reflected current has a tendency to prevent their production. Whilst we see, therefore, the use and the necessity of this machinery, we can look to no other account of its origin or formation than the intending mind of a Creator. Nor can we without admiration reflect that such thin membranes,

such weak and tender instruments as these valves are, should be able to hold out for seventy or eighty years."

"Here also we cannot consider but with gratitude how happy it is that our vital motions are involuntary. We should have enough to do if we had to keep our heart beating and our stomach at work. Did these things depend, we will not say upon our effort, but upon our bidding, our care, or our attention, they would leave us leisure for nothing else. We must have been continually upon the watch and continually in fear, nor would this constitution have allowed of sleep."

*The human body is adapted to its terrestrial condition.* Sir Charles Bell, on "*The Hand*," says,—“The magnitude of the earth determines the strength of our bones and the power of our muscles, so must the depth of the atmosphere determine the condition of our fluids and the resistance of our blood-vessels. The common act of breathing, the transpiration from the surfaces, must bear relation to the weight, moisture, and temperature of the medium which surrounds us. A moment's reflection on these facts proves that our body is formed with a just correspondence to all these external influences, and not the frame of the body only, but also the vital endowments and the properties of the organs of sense. It were a perversion to say that the outward senses, the organisation, and the vital properties could arise from the influence of the surrounding elements or out of matter spontaneously; they are created in accordance with the condition of the globe, and are systematic parts of a great whole.” “All I contend for is the necessity of certain relations being established between the planet and the frame of all that inhabit it, between the great mass and the physical properties of every part, that in the mechanical construction of animals, as in their endowments of life, they are created in relation to the whole, planned and fashioned by one mind.” “A comparison made between the system of the animal body and the condition of the earth's surface, is highly illustrative of design in both. In the animal, we see matter withdrawn from the influences which arrange things dead and inorganic; but this matter, thus appropriated to the

animal, and newly endowed through the influence of life, continues to possess such qualities of inanimate matter as are necessary to constitute the living being a part of the system—an inhabitant of the earth. To what then does this arrangement lead. Is it not that as the beautiful structure of the animal and the perfection in the arrangement of its parts demonstrate design,—so design extends to the condition of the earth also; and over both there is a ruling Intelligence.” “The loss of the thumb amounts to the loss of the hand, and were it to happen in both hands it would reduce a man to a miserable dependence; as Adonibezek said of the three score and ten kings, the thumbs of whose hands and of whose feet he had cut off, ‘they gather their meat under my table.’”

The “difference in the length of the fingers serves a thousand ends, adapting the form of the hand and fingers for different purposes, as for holding a rod, a switch, a sword, a hammer, a pen, a pencil, engraving tool, &c., in all which a secure hold and freedom of motion are admirably combined.”

“Our argument,” says Sir Charles Bell in the early part of the volume, “has shown man, by the powers of the hand, (as the ready instrument of the mind,) accommodated to every condition through which his destinies are to be accomplished. We see the hand ministering to his necessities, and sustaining the life of the individual. In a second stage of his progress, we see it adapted to the wants of society, when man became a labourer and an artificer. In a state still more advanced, science is brought in aid of mechanical ingenuity, and the elements which seemed adverse to the progress of society became the means conducing to it.” “Whilst we have before us the course of human progress, as in a map, we are recalled to a nearer and more important consideration; for what to us avail all these proofs of divine power, of harmony in nature, of design in the predestined accommodation of the earth, and the creation of man’s frame and faculties, if we are stopped here? if we perceive no more direct relation between the individual and the Creator? But we are not yet precluded from advancement. On the contrary, reasons accumu-

late at every step ; for a higher estimate of the living soul gives us assurances that its conversion is the final object and end of all this machinery, and of these successive revolutions. To this must be referred the weakness of the frame and its liability to injury, the helplessness of infancy, the infirmities of age, the pains, diseases, distresses, and afflictions of life ; for by such means is man to be disciplined, his faculties unfolded, and his affections drawn to a spiritual protector."

"As every instinct, or sense, has an end or design, and every emotion in man has its object and direction, we must conclude that the desire of communing with God is but another test of his being destined for a future existence, and the longing after immortality the promise of it."

*Ample evidence of a supreme intelligent cause* will be found in other forms of matter. Every effect, wherever met with, has an adequate cause, and every organization, every object in nature, is not only constituted according to a specific type, but subserves a specific end, and has an office to fulfil, a work to do. The more thoroughly the various organisations are examined the more fully will it appear that they are neither the result of mere chance, nor regulated and controlled by unbending fate, without design and without aim. The adaptations which are everywhere seen in the laws established in nature, and in the order which arises from their existence and operation to the reaching and securing of specific ends ; the adaptation in the form of plants to the soil they occupy, the climate under which they are placed, and the produce they yield ; as well as all the different forms of organisation and life in the animal kingdom placed under the dominion of man ; the adaptation in the means employed in the movements of the heavenly bodies to the accomplishment, with undeviating regularity, of specific ends, evince the presence and action of a perfect Intelligence, who sees the end from the beginning, and unfolds such method, care, wisdom, and benignity, with specific designs and aim, as to assure us that he provides for every object and every part of every object. Moreover, not only is each object adapted to gain a specific end,



not only does each element in nature, as caloric, light, electricity, chemical affinity, and decomposition possess its own tendency and observe its own rules of action, but all have a specific relation, the one to the other, and act according to the laws instituted for their mutual relation and mutual action. Thus the law of gravitation expresses the general fact of the mutual attraction of all matter, and that its influence decreases as the distances increase. The exact numerical rate at which the increase takes place is proportional to the time employed in the motion, and, as Kepler has shown, that the planets move in orbits which are elliptical in shape, if a line be drawn from any planet to the sun, the areas described by that line in the planet's motion round the sun are proportioned to the times employed, and the squares of the periodic times are as the cubes of the distances ; so in regard to the action of gravitation, the height is proportional to the square of the time of the fall. But while this law and its operations evince order and plan, and, consequently, with more or less distinctness, an intelligent and supreme designer, still some, among whom is Dr. Chalmers, do not regard this as by any means so conclusive on the subject as is the settled adjustment of matter which is established, and which is palpable and evident to all men. Though gravitation, for instance, had been as it is, yet, if the planets had revolved in nearly one plane, then they might in their revolutions have come into violent and destructive collision with each other. This has been prevented by their being so disposed that their spheres can never intersect each other. This adjustment indicates pre-arrangement, wisdom, and design.

*This adaptation could not be casual.* It is plainly the effect of plan and purpose, and for a specific end. It is fixed, not variable ; it is special and complete. Similar adaptations are seen in every part of nature. The mutual adaptations of different and independent powers are so numerous, so full of skill and beneficence, that they clearly show that there has been an intelligent Being arranging them in his plan and purpose, and in the formation of their individual constitution and properties. It is not possible that they could be the result of accident or chance.



The letters of the alphabet might be thrown up myriads of times, and they never would arrange themselves into syllables, words, sentences, paragraphs, and books. Could an unintelligent power, a mere fortuity, form the different wheels and springs, and pinions, and arrange them into one case, so as to make a watch, and give motion to it, and keep it in motion for ages ? The materialist, indeed, repudiates chance, but he sees no trace of design in the material universe. With him all is the result of laws, not the emanation of intelligence ; but of a chain of metaphysical causes, without thought or design, originating and regulating them. The Pantheist scorns the materialist, and strives to show him that there is more than mere extension in matter, that there are certain inherent forces, such as caloric, electricity, chemical affinity, vitality, which are great and enduring spiritual powers, pervading and actuating the whole material universe ; yet with him even these powers possess no intelligence, and neither support nor involve intelligence that determines an end, and contrives means for securing and actually accomplishing it.

But the material universe in some of its parts, even the most insignificant, cannot, with any show of reason, be traced to mere material power, whether refined and etherialised or not. An effect cannot be greater and nobler than its cause. If it have evidence of plan, and wisdom, and design, and end contemplated, then the cause must have these capabilities. And if the human being who observes and examines these objects, and discovers these features in them, possesses the power of contrivance and deliberate aim, —whence has he obtained this power ? Is it the result of progressive development, of an expansion of the powers shown in the class of animals that comes nearest to man ? Not so. For these remain invariably fixed in their respective spheres ; or is man self-originated ? What individual man, conscious of his being, feels that he is so ? Dependence and subordination are engraven on his constitution, demonstrating that a higher than he has made and upholds him. How could that which has itself no design or understanding produce a mind endowed with judgment, and the power of devising and adapting means suitable to the attainment

of a specific end ? The motions of a single human body are more various and regular than the evolutions of an army on a day of inspection and review ; and yet these evolutions are never alleged to be carried on without design. But there is far more regularity observable in the whole human race, in inferior animals, in plants, and in inorganised matter, than in the movements of any army, however highly disciplined ; and with what reason, then, can it be alleged that the whole is produced without an intelligent power acting according to plan, and determining on specific ends ! Thus all in nature, the great and the beautiful, the order and method which everywhere appear in it, lead to the contemplation of a Supreme Intelligence who hath given existence to every creature, with all its properties. Nature has had a beginning, and, as to its present form and aspects, it may come to an end. Sir William Herschel states that "the milky way is breaking up, and this affords proof that it cannot last for ever, and equally bears witness that its past duration cannot be admitted to be infinite." The loveliness of the human countenance and the joyousness and kindness that may irradiate it, the plain clothed with verdure and covered with grain, the river rolling along and meandering amid fertile banks, trees adorned with blossoms or laden with fruit, the howl of the tempest, the ceaseless lashing of the ocean, the roar of the waterfall, the crash of the avalanche, the growl of the thunder, the shaking of the very foundations when the earth trembles, the towering heights, the vastest depths, the most resistless agencies,—all these fill the imagination and impart an apprehension of the great and powerful and beautiful, and tend to magnify and show forth the infinite power and excellence of Him whose counsels reach from eternity to eternity, and who is the Almighty unto perfection. These fulfil their highest end when and where they lift us above this cold earth, and above our narrow selves, to revel and lose ourselves "in the height and depth, the length and breadth of an infinite wisdom, lightened and warmed by an infinite love." These are taken by Plato in his "Laws," by Cicero in his dissertations "Concerning the Nature of the Gods," by Newton in his

"Optics," by Clarke in his "Demonstration of the Being and Attributes of God," to evince with certainty, both intelligence and counsel, and the existence and perfection of a Divine Being.

But though these material objects contain incontrovertible evidence of Jehovah's eternal power and Godhead, and also manifold and instructive types of the constituent parts of the supreme perfection, yet they are, notwithstanding, but very limited and dim indications of His immeasurable excellence and glory. "The fundamental evil of images," Dr. M'Cosh remarks, "as used in the worship of God, does not lie in their being pictures, but in their incapacity to act as pictures." The stars in their purity are not suitable emblems of His holiness, nor the moon shining in beauty, of His loveliness; the sun in all his splendour has his beams paled in the dazzling brightness of His glory. There can be no corporeal image of God, who is a spirit. One grand aim of Revelation is to lift us above such gross representations, and to lead us to worship a spiritual God "in spirit and in truth." Man in his first estate, not his body but his soul, was a sort of image of Him. But we have one perfect image of God set before us in His Word as in a glass, in Him "who is the brightness of the Father's glory," only seen under a milder lustre, "and the express image of his person." By such a mediate representation, aided by the types and figures which the Old Testament supplies, our minds may rise to a somewhat adequate idea of a spiritual God, even as by the redemption proclaimed by that same Mediator, we hope at last to mount to the immediate presence of God. "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him."

If in man, intelligence be a free power, in so far as its liberty extends, intelligence must be independent of necessity and matter; and a power independent of matter implies the existence of an immaterial spirit. If the spirituality of the mind of man be supposed a basis of observation, in this basis is also given both the condition and the proof of a God. The inference arising from analogical reasoning is, that intelligence

holds the same relative supremacy in the universe that it holds in the human race. Then the first positive condition of a Deity is established in the establishment of the absolute priority of a free creative intelligence. Man possesses personal freedom. Of this he is conscious, just as he has the consciousness, of which no reasoning can divest him, of the reality of the phenomena exterior to his spirit. This consciousness of freedom is essential to the rational belief in our moral nature, "in a moral world, and in a moral ruler of that world." Man is a moral agent only as he is accountable for his actions, and this he is only inasmuch as he has presented to him "a rule of duty, and as he is able to act or not to act in conformity with its precepts." Hence the phenomena of matter taken by themselves do not, according to this view, which Sir William Hamilton enunciates and maintains, warrant the inference as to the existence of a Deity. The phenomena of mind only furnish direct and sufficient proof of the intelligent and perfect Cause. It is only as a free intelligence that man is created after the image of God, and may be regarded as an emanation of the divine power. It is only in consequence of this that he can rationally believe in an intelligent Creator and moral Governor of the universe.

All the arrangements in the physical structure, and especially all the phenomena of mind, set forth the wisdom, goodness, and power of the Supreme Intelligence—of a God higher than a mere material and generative germ, or even a fixed law. When the veil in this temple is lifted up how great are the mysteries disclosed, and how well fitted to excite admiration, love, confidence, and praise! The more that the structure is explored the more heartily and admiringly will the sentiment of the inspired singer of Israel be accorded, "I will praise thee, for I am fearfully and wonderfully made."

*The human body should be consecrated to God.* It is a constituent part of the human person, the instrument by which the human mind is manifested, and by which it fulfils its purposes and desires. The whole person, mind and body, should be so dedicated continuously without end. "What! know ye not that

your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own; for ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." "Ye are not your own." In a condition of ungodliness man is ready to overlook this, and never impressively and influentially realises it, while spiritual transformation has not been produced in him. He considers all he is, and possesses, personally and relatively as his own; and in spirit, yea, in speech, often says, as those David describes said, "Our lips are our own, who is lord over us?" and as Pharaoh, "Who is the Lord that I should obey him?" To feel and act thus is to withhold that in which He has a right, and which ought to be dedicated to Him and His service; and for refusal to do this, He will render the retribution of righteousness. We are not self-made and self-sustained, neither in soul nor in body, nor in the union of these. Hath not Jehovah formed us? And God said, "Let us make man in our image, after our likeness." "So God created man in his own image; in the image of God created he him; male and female created he them." "And man became a living soul." "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." But not only so, He sustains and meets our need. As we are not self-originated, we cannot be self-preserved. The same divine Power that gave us being must uphold it; and from the divine goodness and out of the divine munificence must all our supplies come. Life, light, and air, and all the products of land and sea, and all the benign influences in the heaven and on the earth, are from Him. "The earth is the Lord's and the fulness thereof." "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." "The Lord preserveth man." Now, in both these relations, Jehovah hath a right in us. We are His, and thence arises the obligation that rests on us to honour, love,

and obey Him. He is thus our Father, preserver, and benefactor ; and, as His offspring, we are bound to honour Him.

But if, through the teaching of the Divine Spirit, we truly understand revealed truth ; if through His operation on our spiritual nature a thorough and enduring renovation has been commenced, then this will necessarily prompt us outwardly to devote ourselves to God, and to employ our renewed powers in accordance with His manifested will. In a still higher measure than already indicated we are, in consequence of redemption by the righteousness and blood of Immanuel and of the transformation wrought by the Holy One, bound to consecrate ourselves to the Redeemer and to Jehovah as manifested in Him. "Ye are bought with a price." The price is unbounded in moral worth. "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers, but by the precious blood of Christ, as of a lamb without blemish and without spot." The inward spiritual rectification will result in the outward, genuine, and acceptable observance of His laws and ordinances. "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He delivers from the guilt, and power, and works of sin. Invaluable is the benefit thus conferred ; and those so privileged are laid under the highest obligations to magnify divine love, and to celebrate the greatness, condescension, and disinterestedness of Him who gave the ransom necessary to obtain and secure spiritual and eternal salvation, and to avert deserved and everlasting destruction. On this elevated ground, with its manifold reasons of measureless magnitude, God has a right in us in consequence of the provision and gift of His Son, and thus He lays a high obligation on our love and undivided services and praise ; and Christ has a right in us in consequence of the oblation of His life for our spiritual deliverance and our elevation to perfect holiness and bliss. "For the love of Christ constraineth us ; because we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live should not

henceforth live unto themselves, but unto him which died for them, and rose again." The contemplation of His love and its sacrifice will touch and move our hearts and awaken contrition and gratitude. Our whole man should be so consecrated. Our lives, our bodies, and all their members should be made "instruments of righteousness unto holiness." Our eyes are His; therefore use them in surveying the works He has made, and in examining the Word He has given us. Our ears are His; therefore let us employ them in attending to the instructions of divine wisdom and the incentives of divine love, and shut them against the voice of temptation and the speech of folly. Our tongues are His; therefore we should use them in sound, truthful, and edifying communications—ever seeking to promote the intellectual and spiritual benefit of those whom we may address. Our feet and hands are His; therefore let our feet run in the way that is right and in the performance of the works that are good; and our hands be lifted up in prayer, in protesting against evil, and in ministering to the help of the destitute. "Whether you eat or drink, or whatsoever you do, do all to the glory of God." Our bodies must not be abused and enfeebled by dissoluteness, intemperance, or indolence. There should be no excess of expense in food, or drink, or raiment, or ornament, by any, whether high or low in worldly position. On the point of quality, there should be suitableness in all to station; and, as a general rule, debt should never be incurred by any in procuring these things, for this usually is only the beginning of prodigality, and involves in disgrace and ruin. Why should there be excess in anything in any class of society, even among the most opulent? What multitudes of fellow-men are in suffering and want, under the dire thralldom of sin, and in the deepest ignorance of truth, both secular and sacred! If we are right-minded we will make sacrifices to relieve this wretchedness and elevate its victims to a better, a purer and nobler condition. "For the grace of God, that bringeth salvation, teacheth us, that, denying ungodliness and worldly lusts, we should live soberly." We should be moderate in our passions, recreations, speech, attire, gratifica-

tions, and whole behaviour. In Immanuel, as He appeared in our nature while on earth, there was the pattern of consecration of the body as well as of the mind to God, to godliness, and to the works of righteousness and beneficence. To this pattern we are to strive to be progressively conformed, and thus our frail and fading flesh shall bear in it the impress of Jehovah and the presage of the completeness in which, after the dissolution of the tomb, and the wonderful physical transformation of the last day on those who are Christ's, it shall appear; and which, in undiminished perfection, it shall enjoy without end.



## CHAPTER X.

### ON FREEDOM—SECULAR AND SACRED.

#### SECULAR FREEDOM.

**Natural Rights**—Slavery a violation of natural rights and personal freedom.

Natural rights surrendered in entering into the social compact—the rights which arise out of the social compact. The people the source of all official power and authority—the power that originates the governing power controls it, and, when necessary, can set it aside. The forms of Government which nations have assumed : the Monarchical : the Oligarchical : the Democratic : their distinctive peculiarities and working. The duties of the Ruler wholly civil, and have no reference to religious faith and worship, except to afford efficient protection in the maintenance and exercise of them, so long as the public order and safety are not thus imperilled. The doctrine of passive obedience without foundation. The duties of the people. The British Constitution : its growth and adaptability to meet the real wants of the nation constitutionally expressed. The balance of power the great vice in European Governments : its folly and disastrous results. Freedom of public discussion—of the Press—of conscience. Religious belief should not exclude from any civil right or civil office. Locke—Hampden—Howe—Barclay—Lord Mansfield—Count Montalembert. The education of the subject an obligation on Government. The parish schools of Scotland : narrow—sectarian : Dr Cook : One-third of the children in Scotland receiving no education—lack of education a source of crime. The Shuttleworth Scheme—objections to part of it. Baneful influence of sect schools. The province of religion not within the sphere of the magistrate in his official capacity. Prescription of a creed unscriptural, unjust, and offensive to all other religionists, and fruitful of disorder and mischief. The majority of ratepayers with the power to determine the form of religion not right. Methodist and Nonconformist and English Church schools come far short of educational wants. The extension of the Scotch parochial system, with certain meliorations, considered. Provisions essential to render a national system efficient and stable. The educational system in Holland—objections to an unsectarian system—Atheism—insubordination—anarchy. Admonitory lessons—Socrates—Phædo, Memorabilia of Xenophon—Dialogues of Plato. Neckar—Madame Neckar's "Melanges," by Madame de Stael. Political eruptions of the populace, in general, transient, though for a time greatly injurious. Persecution—the Church of Rome—Mahomet—some Protestant sects—force may make hypocrites, but cannot sway the upright. Persecution in every form and

measure ought to be repudiated. Count Montalembert on liberty of conscience. An appeal on the importance of spiritual freedom. Sacred freedom has a relation to religious right ; privilege ; obligation. The will of Man as a sinner opposed to God and His service. The service, inward and outward, that is pleasing to God arises from Man's will as renewed ; this is real personal freedom.

Secular Freedom relates to man's natural rights, and the unrestrained use of them. When man is described as having rights, the term right denotes that which belongs to an individual person in accordance with the revealed will of Jehovah. The Divine will is the measure of right and wrong. This is the source of all rule, whether in regard to an individual, or to society, and the various relations which arise out of it. It is thus a master has a right to the labour of his servant, and a servant has a right to the hire promised when the work stipulated is performed. A father has a right to obedience from the child, and the child has a right to support and protection from his parent, till able to procure adequate sustenance. Right originates obligation. If a master has a right to the labour of his servant, the servant is under obligation to give it ; and when the labour is done, the master is obligated to accept it, and render the stipulated remuneration.

Rights which are said to be natural, are such as belong to man apart from the social compact and the governmental rule which arises out of it ; and may embrace physical life—the use of the physical power of action—personal freedom to judge and act in all that pertains to reason and religion—the product of personal exertion and service—the enjoyment of air, light, water. Society cannot create these, or confer them. These are such as ought not to be limited. They are complete, and the social compact can add nothing to them. The right to them is permanent, unless forfeited by crime.

The condition of slavery is a violation of natural right. It consists in man having an entire right to, and an entire power over, fellow man. It involves an obligation on the person in this condition, to labour for the benefit of his master, without his own consent. There may be a kind of enslavement in the detention of the person, in consequence of debt, till the creditor should

be satisfied, where there is a law which allows it, as there was in this country, till very recently ; of conquest, which ought to terminate when contending nations have ceased from conflict, and adjusted their differences ; and of crime, which ought to be as to duration and severity, proportioned to the public offence committed. But the person who holds a slave, does so by none of these rights. The African slave is seized as a chattel, and torn from his relations, companions, fields, and home, and transported to a strange land. In every stage of the process of enslavement, the slave is treated as a brute. Cruelty is inflicted upon him. For life he is subjected to a dominion and laws, tyrannical and merciless.

Slavery is not necessary. The land could be cultivated where slaves are employed, as it is here, by hired servants ; and it may be, after a little experience, with greater advantage. Free Trade in labour will always find an adequate supply of competent workmen. It equalises all climates and all kinds of work. The demand brings the skill and energy needed ; and though it should not, infinitely better that extensive tracts of the earth's surface should remain uncultivated and unoccupied, than that this race should longer be doomed to pine and agonise under this enormous atrocity, and to endure this bondage, degradation, and wretchedness.

When Christianity was promulgated, slavery was part of the civil constitution of most of the countries that were privileged with it. Nor does it condemn this condition of servitude ; but with it the principles and privileges of Christianity are wholly at variance. The Gospel makes men free. The present dispensation is emphatically the dispensation of the Spirit, and where the Spirit of the Lord is, 'there is liberty.' Christianity did not interfere with the civil institutions of any country. In most, if not in all, of them, there would be no small measure of unrighteousness and oppression. The laws, in many instances, might be unequal ; and the administration of those that were right might be unfaithful. Despotism was the rule that predominated. In Christianity, while there is no condemnation of the arbitrary

government that obtained or of slavery, this silence is not to be held as involving approval; as there is every thing, both in its doctrine and precepts, which would contribute, to the extent of their prevalence, to the subversion and abolition of these systems and aggressions. Spiritual freedom through the Divine Redeemer and the Divine Spirit is its fundamental blessing and privilege: "And ye shall know the truth, and the truth shall make you free." "If the Son, therefore, shall make you free, ye shall be free indeed." "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Its pervasive maxim is—"As ye would that men should do to you, do ye also to them likewise." The Divine Head designed, it may therefore be inferred, to realize the accomplishment of these important ends by the progressive influence of a just apprehension of its truths, an earnest observance of its laws, and a genuine embodiment of its spirit. The diffusion of its light, and the experience of its transforming power, would enable men to devise and adopt means for abating, and eventually removing these social evils. When the slave came under the saving power of the Gospel of Jesus Christ, the bonds which held him were dissolved. In consequence of his new relation to the Redeemer, he was raised to a moral level with his Christian Master. The rich and the poor, the free and the bond, met on a footing of equality, and realised it in "the fellowship of breaking of bread and of prayer." The spiritually liberated person was thus elevated to a new and exalted position, grew in true excellence during life, and his faith and hope shed enduring glory on his death. Before its pure, benign and sanative power, feudal tyranny, the Greek, Roman, and British slavery have faded and passed away.

The Israelitish servitude furnishes no reason for the similar enslavement that has obtained, and does yet obtain. In its nature and accidents it was wholly different. It was only temporary. At the end of six years, the person who had been purchased might go free without any redemption price; and when he continued in his master's service subsequently, it was with his own consent, and the jubilee set him wholly free. These and

other provisions greatly modified and mitigated the severity of slavery as it obtained among the Hebrew people. But there are no such meliorative expedients adopted for the securing of the safety and relief of the slave by those governments under which slavery is still permitted and encouraged ; and which, from the unrighteousness, cruelty and inhumanity in which they perseveringly abound, must necessarily fall under the malediction and judgment of the supreme and righteous Lawgiver. Every enlightened, and especially every Christian freeman will give a cordial response to Cowper's description of this servile and degraded condition :—

“ Oh, most degrading of all ills that wait  
On man, a mourner in his best estate !  
All other sorrows virtue may endure,  
And find submission more than half a cure.  
Grief is itself a medicine, and bestow'd  
T' improve the fortitude that bears the load ;  
To teach the wanderer, as his woes increase,  
The path of wisdom, all whose paths are peace ;  
But slav'ry ! virtue dreads it as her grave :  
Patience itself is meanness in a slave.  
Or, if the will and sovereignty of God  
Bid suffer it awhile, and kiss the rod,  
Wait for the dawning of a brighter day,  
And snap the chain the moment when you may.”

“ Canst thou, and honour'd with a Christian name,  
Buy what is woman born, and feel no shame ?  
Trade in the blood of innocence, and plead  
Experience as a warrant for the deed ?  
So may the wolf, whom famine has made bold  
To quit the forest and invade the fold.  
So may the ruffian, who with ghostly glide,  
Dagger in hand, steals close to your bed side ;  
Not he, but his emergence forc'd the door,  
He found it inconvenient to be poor.  
Has God then giv'n its sweetness to the cane—  
Unless his laws be trampled on—in vain ?  
Built a brave world, which cannot yet subsist,  
Unless his right to rule it be dismissed ?  
Impudent blasphemy. So folly pleads,  
And av'rice being judge, with ease succeeds.”

The general rights of the human race are those which Paley calls the original stock that have since been distributed among themselves, and embrace a right to the vegetable produce of the earth that meets the desire and want of food. In the original grant there was nothing more than every green herb for meat; and they might subsist entirely upon the products of this description, as many Hindoos do. But after the deluge, the grant in regard to food was extended to the flesh of animals suitable for ministering sustenance. "And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth; and the fear of you and the dread of you shall be upon every beast of the earth, and upon all the fishes of the sea: into your hand are they delivered. Every moving thing that liveth shall be meat for you: even as the green herb have I given you all things." It is, however, not impossible that animal food was used from the very first, as Abel is described as a keeper of sheep; and there is no very cogent reason to allege that the flocks would be appropriated wholly to sacrifice. The permission granted to Noah may be regarded, not as a new enactment in reference to what did not exist, but as a permission granted to those among the Antidiluvians who may have felt it not to be right to destroy animal life for any purpose but that of sacrifice; and to this class Noah and his family may have belonged.

The productions of the earth are thus appropriated to the sustenance of human kind. There should be no waste nor perversion of them. The hunting forest is a perversion. So also is the wanton destruction of the spawn of shell-fish, or the fry of salmon at improper seasons; the expending of much of what is fit for human food on the keeping of dogs and horses, not for necessary use, but for pleasure; and the distillation of spirits from bread corn. It is an obligation on man to add, and not to take from, the common stock of produce; and to neglect this is consequently wrong. Yea, more, nothing ought to be held as exclusive property which can be conveniently shared in common, inasmuch as by the original donation, one man has as

good a right as another in the ocean fisheries which lie beyond the limits of national territories; and necessity may render it imperative to take and use the property of another in certain emergencies, as when a ship is on the eve of being overwhelmed, or want of food has imperilled life. But how the common stock has been appropriated to individuals, and how the distribution has been established and sustained, and what are the benefits which arise from the distribution that obtains in accordance with the law of the country in which the possessions are held, we are not required to consider and endeavour to unfold, but refer for information on these not unimportant topics to Paley's "Moral and Political Philosophy," Mills' "Principles of Political Economy," Chambers's "Papers for the People," Wayland's "Elements of Political Science," Dove's "Elements of Political Science," De Tocqueville's "Democracy in America," "France Before the Revolution," and "France Before the Consulate."

Natural rights are the basis of lawful government, as Sidney, Locke, and Paine have shown. The right of dominion and that of private property do not spring from the same origin. The former takes its rise in the will of the people, and its continuance must depend on the power that originated it, and is designed to be wholly used for the benefit, not of those who hold it, but of those who entrust it to them. It can never become inalienable and independent. The latter, again, grows out of possession. When this is enjoyed for a certain time, the right becomes complete, and the property is held solely for the advantage of the owner, who may employ or dispose of it in any manner he may deem meet, not incompatible with the order and safety of the community. Though Burke does not, as some authors, repudiate natural rights, yet he alleges that these are resigned on the formation of political society. Now, the individual entering into this compact, no doubt, yields up a portion of his freedom, but does this resignation embrace the whole? The object which political society contemplates is to provide against the injustice, violence and injury of others. This is only a particular benefit which the political compact is designed to confer.

The portion of freedom necessary to the attaining of this purpose, is, in acquiescing in this compact, given up. The restraints of civil power which are involved in this expedient, embrace a surrender of man's liberty in some points only, not in all—not in those even which are of greatest importance. He gives up the liberty of repelling force by force, and renounces the means of private resentment for a more equal administration of justice.

But there are natural rights which he ought not to yield to civil power. Those mentioned are of this description. The surrender of these would not promote and secure the ends civil Government ought to seek to attain, but obstruct and efficiently thwart them. If such a surrender were made, then, this in part, or in whole, would lay the foundation of tyranny. If natural rights be, as a whole, resigned in the formation of the social compact, they cannot be recalled; and the individual man passes under a despotism which admits of no melioration, and from which there can be no emancipation. He is a slave, and must remain so. Civil power arises from the explicit or implied consent of the people. There can be no other source except physical force. For no one man has an inherent right to rule any more than another. Among men there is, in this respect, natural equality. Thus the people have the right to originate the Government, to modify or remodel, or set it aside, as they please, if equity and the general weal demand. Civil rulers are not separate from the nation. They are not an isolated class with distinctive and peculiar privileges. "They are appointed by the community to execute its will, not to oppose it; to manage the public, not to pursue any private or particular interests." If it should be alleged that this makes civil rulers wholly dependent upon the will of the populace, which may be manifested without reason and with arrogance, under the impulse of caprice and the impatience and ebullition of discontent; it ought to be considered that as the interpreters of the public will, they ought to be regarded and obeyed; and for the individual subject, or for any combination of individuals to resist them in this, is rebellion,



and a serious crime. Rulers can only be set aside by the unequivocal voice of the people. The right of dominion lies with them, and comes not out of the civil compact. There is a right which precedes all compact, and cannot be alienated or diminished—the right to enter into it, to specify and insist on stipulations for its regulation and administration. Filmer and Usher raised princely power to a level with the attributes of the Divinity. So also Bishop Horsley, who says, “The divine right of the first magistrate in a civil polity to the citizens’ obedience, is not of that which it were treason to claim for the sovereign of this country. It is a right which in no country can be denied, without the highest of all treasons. The denial of it were treason against the paramount “authority of God.” Luther, Zwingli, Baur, Fenner, Cartwright, Gilby, Goodman, Knox held very different doctrines as to the source of the rulers’ power, and as to the limitations to it in reference to the will of the people. They maintained that the people are the source of his authority, and that they may lawfully annul it, whenever it is exercised to the detriment of the public good and safety. Milton teaches the same principles. The power of kings and magistrates is derivative, transferred and committed to them in trust from the people to the common good of them all, in whom the power yet remains fundamentally, and cannot be taken from them without a violation of their natural birthright. “That the king hath as good a right to his crown and dignity as any man has to his inheritance, is to make the subject a slave.” It is not true that the king is accountable to none but God. He is accountable to the people, his subjects, as well as to God. If not, then all engagements and oaths on his part, at the beginning of his reign, are without a proper basis, and utterly futile. Since, then, the king holds his authority from the people, both originally and naturally for their good, and not mainly and wholly for his own advantage; when he fails to promote and secure the general good, or perhaps obstructs it, the people may reject and depose him. The ruler who reigns only for himself and his faction, is a tyrant, and ought to be deposed.” Robert Hall, and many other eminent writers

on civil polity, enunciate and maintain the same opinions. When Paul, in his epistle to the Romans, says that "the powers that be, are ordained of God," this involves that God puts it into the heart of man to form this institution for peace, defence, and preservation, and superintends it for the manifestation of His regal character—giving the ruler sometimes in wrath, as in the case of Saul, and sometimes in loving kindness, as in the case of Solomon, to understand that good government is His intention; and when He expresses His approval of magisterial power, it must be lawful and just, and so exercised as to be, not a "terror to good works, but to the evil." Peter again, in his first epistle, represents the ordinance as bearing a human character, and enforces obedience to it so far as the administration is carried on in righteousness:—"Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well."

To regard the people as the source of power does not diminish the obligation to obey in what is right. It only manifests the reason of the obligation and renders obedience intelligible, and moderates, as Hall says, "the ardour for liberty by the love of order. The democratic element seeks popular government by representation, but does not commit the business of legislation indiscriminately to the meanest of mankind." "Equality of right is perfectly consistent with the utmost disproportion between the objects to which it extends." "Nor is it necessary for good government that the people be absolutely of one mind. It is better when it is so, and must give greater stability and more efficient co-operation. But a decided majority, rightly ascertained, must be held sufficient for governmental purposes. An exact oneness is scarcely possible, and there is no oppressive restraint laid on any natural right, in the minority acquiescing in the expressed will of the greater number"—a mode of procedure that permeates every association in which deliberation obtains, and is brought to a regular issue. The democratic element may be stigmatized as a licence to anarchy and disorder; but though it should, from

the opposition of conflicting passions and interests, result, at times, in such evils, yet they can be only of brief duration—an overflow which shall soon expend itself; as regular and efficient government speedily, in such circumstances, comes to be seen and owned to be indispensable.

The rights which arise out of the social compact embrace the power to elect magistrates and to give them authority to regulate property, to determine disputes, to impose taxes, to provide for the protection and safety of those under them;—to appoint judges who shall have a right to deal with the life and liberty of those charged with crime;—to originate, or acquiesce in, the dynastic claims of rulers to superintend and govern, and to contribute to the general well-being of those under them. These powers may fail, or pass from one party to another, in consequence of the action of counteractive influences—as lands, houses, social privileges, social offices. These rights originate obligation. When there is failure in implementing it, in connection with them, the law of the social compact may enforce it, or bring about a suitable penalty. The rights may be held to be complete when they can be asserted by force, or through the course and machinery of law. If a person be attacked by another, he may instantly repel the violence, or employ the law in order to find redress. The Roman law arranged rights according to Person, Things, and Action—the second relating chiefly to property, and the third to legal proceedings. Dr. Whewell again divides them into those of the person, of property, of contract, of marriage, and of government. These he represents as jural, because they can be enforced by legal sanction. Moral sanctions again are such as are not enforced by the authority of the State, though what is moral would still embrace the duties which are obligatory on the conscience, apart from legal sanction. Conventional rights, though they spring immediately from the will of the people associated for national objects, proceed originally from the same source as natural—the revealed will and providential rule of the Supreme Governor. Civil society is instrumentally the institution of man, but primarily the ordinance of Jehovah.

Paley alleges that negative precept being precise, constitutes perfect obligation ; while positive precept being indefinite, constitutes imperfect obligation. The fifth commandment is positive, and the duty which arises from it is imperfect. The sixth commandment is negative, and imposes a perfect obligation. Religion and virtue find their principal exercise among the imperfect obligations ; while the laws of civil society take care of the perfect.

The relation between the Ruler and the subject involves manifold and important duties which devolve on each respectively. The ruler is under obligation to see to it that the laws be faithfully administered—that the subject share full protection in his person, liberty, and property—that he encourage any needed melioration of existing laws, or the adoption of new laws, which right or change of circumstances may demand ; and that he constantly exhibit a pattern of the social and Christian virtues. The subject again is obligated to shew due respect and render due obedience to the ruler, to sustain him, to defend him, and to pray for him. Thus Christ enjoins—“ Render unto Cæsar the things that are Cæsar’s.” Paul, in his epistle to the Romans, commands —“ Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also ; for they are God’s ministers, attending continually on this very thing. Render therefore unto all their due, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.” In his first epistle to Timothy, he thus expresses himself:—“ I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men ; for kings, and for all that are in authority ; that we may lead a quiet and peaceable life in all godliness and honesty.” If the ruler should violate the existing laws, if he should contrive to get laws enacted or commands promulgated at variance with right, with existing law, with the just freedom of the subject, and with the general weal of the community ; then he no longer fulfils the proper duties of his office, and, persevering in such a course, he may be lawfully resisted even to deposition. Reason, good sense, patriotism, and the general principles of the

Christian faith demand this. So long as the ruler is the minister for good, right obedience should be rendered ; but when he perseveres in the violation of his obligations, especially after remonstrance and warning, submission should no longer be yielded. The ruler or king is a designation of dignity and office, not of person, and it is in this relation he is to be dealt with—"Who therefore kills a king, must kill him while he is a king."

Ancient custom empowered those who held the titles of duke, earl, and marquis, which at first were not hereditary, but symbols of trust and office, to be the proper judges of the Sovereign. The peers and barons of England had a legal right to sit in judgment on his conduct. The Parliament preferred a charge against Richard the Second, and the Commons urged to have judgment decreed against him, that the nation might not be involved in broil and peril. In 1546, the Landgrave of Hesse, and the whole Protestant League, raised open war against Charles the Fifth, and renounced all allegiance to him. So did the Scottish nation deal with Mary, their hereditary ruler, when, in 1567, they met her in the field of war, took her prisoner, kept her in prison, and deposed her. So did the States of Holland act towards Philip, King of Spain, in 1581, when, on the ground of breach of faith, they abjured all obedience and submission to him. Nor does it alter the matter, though the ruler should be irreligious or Pagan. Christ and the Apostles rendered obedience to Pagan rulers. Hilary says, "We give honour to a Pagan, if placed in authority, though he be most unworthy of it."

The Divine right of the ruler to unbroken, unquestioning, and passive obedience, has no foundation either in reason, or in the claim of the social compact, or in the enactments of the Christian code. Princes, indeed, have assumed this, and priests have recommended and confirmed it. Marcus Aurelius affirmed that "of a free monarchy none may judge, but God alone." Agapetus counsels the Emperor Justinian after this fashion:—"Impose upon thyself a necessity of observing the laws, because there is none on earth that can constrain thee." Under the Jewish Theocracy, the rulers were appointed directly by the Divine

Head of the Israelitish nation, who continually evinced to them His visible superintendence by miraculous signs, and were authoritatively anointed to the office and work of government. It was on the principle of Divine delegation directly made, that David said to Abishai, in reference to Saul—"Destroy him not; for who can stretch forth his hand against the Lord's anointed, and he guiltless"—and that he pronounced sentence of death upon the Amalekite. "And David said unto him, How wast thou not afraid to stretch forth thine hand to destroy the Lord's anointed? And David called one of the young men and said, Go near, and fall upon him. And he smote him that he died. And David said unto him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain the Lord's anointed." But since the Theocratic dispensation ceased, the initiative source of ruling power lies with the people on which it depends, then surely this involves the right on their part to examine and deliberate on all relating to it and its administration. This must apply equally to every form of government, whatever may be its nature or character. The excellence even of the governing institute is no reason why men should seek to evade its investigation. This should rather prompt to invite it. How otherwise could the excellence alleged be ascertained and established?

The right of a prince to the obedience of his subjects may be said to be divine inasmuch as God favours equity and order; but, on this principle, every governmental office and authority are divine, and should, so far as righteousness dictates, be duly regarded. Some form of government is essential to the well-being of mankind, and submission to that form under which the individual man is placed, is consequently a matter of obligation; but the form of government that shall be appointed, and the limits to which submission shall extend, are points which are to be adjusted by mere human reason and contrivance. The Pauline doctrine of submission to the powers that are ordained of God, is not enunciated as a command to the subjects of the Roman Empire, but addressed to believers, who were then few

in number, for their direction; and it could not possibly be designed to subject millions to the capricious tyranny of one man. If so, where would be the freedom and benevolence which are embodied in the Christian system? Where the love of goodness, of humankind, and the desire to relieve man of human thralldom and suffering which characterise the Apostle of the Gentiles? It must be received and held as a first principle in human government, that the Divine Lawgiver seeks the promotion of the happiness of mankind, and appoints the means for realising it. But arbitrary governments—the rule of tyrants and usurpers, history attests, do not contribute to this; consequently the securing of it requires that the ruler have a suitable check imposed upon him; and endeavours, dictated by wisdom and true patriotism, and regulated by the claims of equity and the general benefit, should be made to mitigate political and social evils. Passive obedience is repugnant to the feelings of human nature, and can never be completely acted on. The secret dread that popular vengeance will awake, and nature assert her rights, imposes a measure of restraint which the most determined and down-crushing despotism is not able to shake. At times the reason—the judgment of these multitudes may be perplexed, but the sentiments of the heart are not so easily perverted. The obedience of the subject must stand in full accordance with the title to authority in the ruler. “Social order would be inevitably dissolved if any man declined a practical acquiescence in every political regulation which he did not personally approve. But the privileges that attach a people to their allegiance, collectively considered, must exactly coincide with the title to authority; as must be evident from the very meaning of the term authority, which, as distinguished from force, signifies a right to demand obedience. Authority and obedience are correlative terms, and consequently in all respects correspond and are commensurate with each other.” Dante, in his “*De Monarchia*,” has on the subject of a nation’s will and power thus appealed to his fellow citizens,—“Rouse yourselves, rouse yourselves, like free men, and recollect that the



Emperor is only your first minister. He is made for you, and not you for him." As the whole community could not meet for deliberation and government, so some portion of them must be entrusted with power. Hence government has taken various forms. As the work of government must necessarily be delegated to a few, to what extent must the power of delegation reach? Is the ruling power to come by hereditary right and be dynastic; or is it to come by the elective power that the community may possess? And if the latter, is it to be centred in one person or in more; and for life, or for a stipulated period? And then if representation is to be allowed to the people, how far is the power of delegation on their part to extend? Is it to be given to those only who have a certain amount of property, or is it also to embrace those who may have no material property, but have available capital in learning, artistic excellence and skill, as artizans? Or is it to be extended to every householder in town and country; to every person in manhood and of sane mind, and not a pauper? And again, should those who have reached womanhood, and who are in sane mind, and not paupers, enjoy the franchise? Hereditary law and prestige have raised woman to the throne; and, if fit to occupy a throne, surely she should be fit to exercise the power of delegation, and be as sagacious and honest as man, and less sordid in its use. And then, mere natural rights seem to be the same with women as those of men. Except in highly civilised communities, the female sex are in a state of personal *enslavement*—treated more as helpless captives or condemned menials, or as the instruments of sordid gratification, than as companions, having equal claims—capable of ministering greatly to mental improvement, emotional enlivenment, moral culture, and social enjoyment. The Chinese agriculturists harness women to the plough. The Italian father dedicates his daughter to God. The Turk dishonours and enthrals the girls that make up his harem. In this country more generosity may be shown to them. This arises from the benign influence of Christianity. It tends to elevate woman to her proper place. In its privileges there is



neither male nor female. In the marriage relation she is identified with her husband, and has, in all that is political, her representation in him. So with daughters and sisters towards their parents and brothers. But, it may be, the extension of political rights to the female sex would take them out of their domestic sphere, which is their proper place, and would tend to indurate and deteriorate them by mingling more largely than they may at present do, in the struggle and strategies of political management and warfare.

If the government be representative, the wider the basis of representation the stabler will it be; for then it will more fully collect and transmit with perfect fidelity the real sentiments of the people. If something coming nigh to household suffrage and a knowledge qualification, according to a prescribed formula, did obtain, then the constituency would be so extensive that no art nor industry would be able to bias their minds, and no sums of money would be sufficient to win their suffrages. The dictation and gold of the landlord, manufacturing, and mercantile interest would become in a great measure ineffectual; and open voting would be better sustained and protected; but as the last election under the extension of the franchise shows that the expenses have not as was generally expected diminished, but increased, in order to secure electors as much as possible against sinister influences and deterioration; all bribery, intimidation, and money sending should be explicitly prohibited and adequately punished, so as to repress and render perilous all such practices. The most effective method of securing an interest in social order and in the well-being of the nation is to give a man some measure of elective power in the appointment of the representation of the people. Thenceforth, he feels he has a position to maintain, and a real interest in the advancement and defence of the nation. He imbibes a portion of the aristocratic spirit; and will become in all likelihood obstructive to the elevation of those not so privileged to the enjoyment of the elective power. The ten-pound voters were the most earnest and obstinate antagonists to the extension of the suffrage. If the enfranchised be

the majority, then there might perhaps be some reason to apprehend that they might have an interest to make as much of their position as the exercise and the prospect of the continuance of their power would allow. The prospect of losing their power in the violent attempt to despoil their wealthier fellow-citizens might in general deter them from rushing into such an iniquitous project. If, again, they should be less than the majority, the benefit of misrule would be very much in proportion to the extent of the numbers who govern. When few, more of the spoil would fall to the individual share. In civilised communities, the rich men are but a very small minority. If the poor men were to have power over the rich, it might be supposed as somewhat probable that the rich would suffer spoliation. The fear of the disastrous consequences that would arise from plundering them might not, in certain emergencies and under strong provocation and exasperation from previous oppression, deter the poor majority from making immediate acquisition, and thus pillaging the minority, as thoroughly and unsparingly as under a Turkish Pacha or a Russian Lord-Lieutenant. In the case of the rich holding power over the other class, there is not so much temptation to indulge in oppression, violence, and exaction, because there is not much to realise, and what there may be to realise can only come through taxation, and on the part of those who occupy official station by salaries and pensions.

If the form of government be oligarchical, then this puts power into the hands of a few of the more opulent class, and makes them stronger than the rest of the community; and, having the power, they will be apt to take from those placed under them, as much as they please, of the objects which may stimulate desire, and thus the protection of the persons and property of men—the great ends which all right government seeks to secure would be subverted, as seen in the Roman Triumvirate—an absolute government, administered by three persons with equal authority, as was that of Pompey, Cæsar, and Crassus; and as eventually occurred in the Roman Decemvirate, or ten governors, who were appointed by the *Comitia Centuriata*, from the Senate; but in

consequence of the attempt of Appius Claudius, one of their number, to ravish Virginia, the office was abolished by the *Comitia Centuriata* in the course of the third year, and those who held it were adjudged to be burnt alive; and the censorship was again resumed. In Denmark, the nation was worn out and exhausted by the exactions and tyrannies of the aristocracy; and it conferred absolute power upon the king, and has, in general, been upon the whole well governed, in consequence, not of the system, but the more considerate, sagacious, and mild character of its princes;—for the system might have turned up at any time a Caligula or a Nero, and then the nation would have been made to feel the oppression and inexorableness of absolute power: but Denmark has now passed into a constitutional form of Government.

When the monarchical form of government is assumed, this gives to one person power to rule the whole, which is, in some instances, absolute, as were the Roman Emperors, as are the Emperors of Morocco, or the Sultan of Turkey; and enables him to take from every man what he pleases, and embodies little but oppression, cruelty, and misery. To suppose that he will not so act is to affirm that government is unnecessary, and that human beings will abstain from injuring one another of their own accord. These two forms of government endeavour to insure obedience by terror or favour. To avoid the infliction of pain is the motive in the one instance, and to realise pleasure is the motive in the other. In order to insure obedience, the government must confer favours. There can be no limits to these. The favours are taken out of the proceeds of taxation; and thus there can be no limit to the exactions made for this purpose. Monarchy may, however, be associated with certain influential checks, as in the British Government, which embraces, besides the Sovereign, who has a right to raise to the peerage, and to proclaim war and make peace, two Houses of Parliament; the one containing hereditary nobles, and the other those who are chosen by the persons who possess the franchise at one time conferred on account of their property, or their connection with certain corporations. The

general and indefinite love of power which animates kings, is, by the lawyers, tempered with a love of method, and with the skill which they naturally possess in the management of business. Kings can constrain, for the time being, the obedience of men; lawyers can bend them almost voluntarily to a desirable obedience. Kings furnish the power; lawyers invest that power with the form and semblance of a right. Kings seize upon absolute power by force; lawyers give it the sanction of legality. When the two are united, the result is a despotism which scarcely allows a breathing-place to human nature. In this form of government the struggle mainly lies between the monarch and the oligarchy, except when they confederate to plunder the people. There is a greater sympathy between the monarch and the hereditary peers, than between either and the people; and neither the monarch nor the peers favour and coalesce with, the people, but to enable the one to control the other—the monarch, the peers—or the peers, the monarch. In this struggle between the monarch and the oligarchy, the likelihood is that the latter, from the extent of their resources, and their social influence over the people in the various localities where they reside, will prevail.

The old French idea of a noblesse cannot exactly be expressed by any single English word. M. de Tocqueville, in his "France Before the Revolution," says, "Nobility expresses more—the word 'gentry' less. Nor does the word 'aristocracy' fully serve the purpose, as it is understood to embrace the aggregate of the higher classes. The French noblesse were an aristocratic body, but it did not alone form the aristocracy of the country, for by its side were to be found classes as enlightened, as wealthy, and almost as influential, as itself. The French noblesse, therefore, were to aristocracy, as it is understood in England, what the species is to the genus; and formed a caste, not the entire aristocracy." Though a man could be "made noble by the purchase of certain offices, or by the Prince's will," yet that did not introduce him into the ranks of the noblesse, it only removed him from those of the "third estate." "Birth, therefore, was in reality the only source whence the noblesse sprung. Men were born noble, they did not

become so." "I am," said Henry IV., "but the first nobleman in my kingdom." The third estate in France did not embrace the middle class only and occupy a position between the aristocracy and the people. "Every man who was neither a priest nor a noble belonged to the third estate." It had thus within itself an aristocracy of its own. This third estate and the nobles "were intermixed on the same soil, but they formed, as it were, two distinct nations, which, though living under the same laws, remained strangers to each other—the one constantly recruiting itself, and the other losing something every day and never regaining anything. This complete division between these two classes, not only accelerated the fall of the nobles, but threatened to leave in France no aristocracy whatever."

The British Constitution is the growth of centuries—taking its rise in the Magna Charta, which the barons wrenched from King John at Runnymede in 1215, and which was afterwards ratified by Henry III.—and thus its freedom was established by a departure from passive obedience, and whoever approved of this procedure relinquished the dogma of non-resistance. The advocates of passive obedience detest the spirit and provisions of the British Constitution, while they cherish its defects as those afford the means of corruption and speculation. In 1688, the British Constitution suffered a violent concussion in consequence of the unwarranted and persevering aggressions of the Crown. The change was violent, but it was necessary, and it affected only one branch of the Legislature. Since that time there has been no revolution, and the new laws which have been made have, upon the whole, been made—though with some agitation—in peacefulness, and have given increased adaptation in the Constitution, to the growing intelligence and wants of the nation, as well as increased strength. Since the Revolution the Parliament has possessed great power. William received several indignities and sustained various oppressions from the House of Commons. When Anne wished to change a Ministry which was sustained by a majority in both Houses, she took the bold step of creating twelve Tory peers, dissolved Parliament, and succeeded in her

political project. Thirty years later the House of Commons drove Walpole from his seat. In 1784, George III. maintained Pitt in office in defiance of a majority of the House of Commons. In 1804 he had to relinquish his favoured Minister. But in three years after he dissolved Parliament, and succeeded in regaining him. Whether the Crown or the Parliament has increased most in power since the time of Anne may not be very easily ascertained. But from the extension of the franchise in 1832 it seems obvious that the House of Commons, with the public press, is more than equal to the House of Peers and the Crown; and the extension of the suffrage made in 1868 will increase its power and sway; and this is as it ought to be. The representatives of the people should and must necessarily eventually prevail. They are the source of supply and the source of power. The Crown and the Peerage can make no efficient resistance to the people's will thus expressed.

Whether secret voting should be adopted as a means of protecting the enfranchised from attempts at intimidation on the part of those in rank and wealth and official position; or from the menaces and brute violence of the populace when stimulated; and, in some measure, of counteracting the infamous bribery system which has largely prevailed, will require larger experience wisely to determine. The practice in America, so far as it has been tried, does not appear to furnish very satisfactory and encouraging results. Intimidation and bribery obtain to a disastrous extent notwithstanding the vote by ballot. All fences of right and privilege even are of no avail, whenever the expressed will of the people runs in opposition to them, and are disregarded, and rendered useless. But there seems such a lack of virtue, courage, and manliness in it, that evidence in its favour must be prolonged, and obviously strong and irresistible; and the necessity beyond contradiction urgent, before it be admitted as the law in the exercise of the franchise; and when it is, it may not much, if anything, diminish the evils for the removing and preventing of which it will have been introduced and enacted. Peril to property and life is not to be expected to come from a portion at

least of those who share in the enlarged enfranchisement. So far as secular education prevails among them, this is not at all probable to be a future condition in our social system. Spoliation and assassination are abhorrible crimes, and wholly alien from the principles which guide, or should guide, a community in which true civilisation has made progress. The assassination system, avowed and sustained by not a few connected with trade unions in the furtherance of their views and demands bearing on the hours and remuneration of labour, cannot be sufficiently reprobated. It cuts the roots of society. It goes to subvert social confidence, and to cause distrust and fear to pervade all gradations of men. Injustice, oppression, and haughty scorn persevered in, despite of frequent, faithful, and earnest remonstrances, may give reason for insurrection and revolution; which, though accompanied by manifold painful privations and miseries, may issue in the extension and establishment of social right and true freedom. Destruction of human life in self-defence may not be questioned; but assassination can in no instance be justified. If it be not a greater enormity than suicide, it at least stands next to it in enormity. The more immediate and imminent risk, according to the new constitution given, lies in the want of suitable education among the masses. They are in profound ignorance not only of sacred truth, instruction in which it does not belong to the State to provide for them, but of secular knowledge, physical, intellectual, moral, and political, which, in order to secure enlightened and respectful obedience on the part of the subject, it is an obligation on the state to promote and extend. Proper provision for the education of the people has been long and greatly neglected, not only in England and Ireland, but even in Scotland, so far as meeting the vast increase of the population is concerned. This is the aggravated crime of the rulers, the aristocracy, and the middle classes; and the awakening of the masses to strength by combination; the probable outburst of gigantic, unreined, and frantic power; the threat of spoliation, and the practice of assassination as a means of reaching what may be held as just right, are the retribution which comes in the course of the divine administra-



tion from such antecedents. The recent denominational efforts made in promoting the education of the population have been very considerable, and may tend to lessen in some small measure the appalling evil to be met and removed; but they are very far from being commensurate to what the emergence demands. Nothing short, it is presumed, of a well-devised and liberally sustained legislative system of education can be at all equal to it, and with the best arranged and regulated system, it may be an age or two before suitable training of the masses can be efficiently overtaken. The millions of grown up persons who can neither read nor write, nor cast accounts; who know nothing and feel no concern about anything, but the gratification of their fleshly appetites, will never be reclaimed and raised up to the position and character of intelligent, reputable, and influential citizens; but their children may. That they should be so cared for and trained ought to claim vigilant attention, and be an object of earnest and persevering pursuit on the part of the government, and of all interested in the well-being and safety of the nation. The real elements of peril are deposited and fostered in the accumulation of ignorance. There the fires smoulder which may evolve in convulsion—rapine and desolation. *There* is the deep and dismal lair of the ravenous beast that, smitten with hunger and wildly ferocious, may rush forth and devour those who provoke his rapacity, and abate the agonies of his privations. But by suitable remedial measures based on the equality of the subject in relation to the law, the malign and menacing power may be restrained and reduced in its energy and virulence, and made subservient, not to sectional objects, but to the general welfare, peace, and stability of the kingdom.

Many and portentous were the oracular utterances made in 1832, on the occasion of the Reform Bill of that period becoming law, as to the perils to which the throne, the aristocracy, the church, and wealth would be exposed. The clouds thus formed were large and pitchy, and charged with electric fire, ready at any moment to burst forth and destroy. But happily the prophesyings of that time have not



been fulfilled; for, though considerable progress has been made in just and liberal legislation, still none of the great powers supposed to be imperilled have as yet fallen or disappeared. Prophecies of evil were, on the occasion of the Reform Bill of 1867, as rife and full of lamentation and woe as formerly; but it may be hoped that a little time will show their baseness and falsity also. No doubt, an energetic, artful, and unscrupulous demagogue, prompted by lust of dominion and gain, might, at any time almost in the present state of unsettledness among the masses, and with the lawless projects of predominance and spoliation, if not, of extermination, that they entertain, throw the nation into convulsion and anarchy. But, though this whirlwind should arise, as it has once and again done in France, and in other lands, and shake, if not shatter and raze the foundations of the social fabric, yet, Jehovah, who rides in the whirlwind and the storm, can direct and control it at pleasure and for the accomplishment of His purposes—purifying the atmosphere from its noxious and feculent parts, and rendering it more salubrious and invigorating—though, for the time, it should carry destruction through tracks of the forest and among the habitations of men; as well as strew the great deep with the fragments of wrecked vessels and the dispersed stores which they contained; and bear multitudes of the human race in most afflictive circumstances and amid agonising separations, to their final rest on the ocean's bed. He can restrain or suppress the political hurricane as He may deem fit; and, by it, break up systems of error, superstition, oppression, and tyranny, and provide for the establishment of right—the enlargement of civil freedom and privilege, and the extensive diffusion of revealed truth for the reclaiming and healing of the nations—smitten with judgments and sweltering in sordid pursuits and manifold miseries. The result of such a phenomenon may liberate, in some degree, a nation, as it did in Britain, France, Italy, and others, from the corruptions that oppress and weaken it—rectify and invigorate its energies, and give a fresh impulse to its enterprise and prosperity. Thus there might

be a preparative arrangement instituted and developed for the mission of sacred truth over the world. Not only would crevices and chinks be made in the formidable structure which secular interest, superstition, and prejudice had reared and upheld; but it might be broken and laid in ruins; and a full flow of light would diffuse itself all around, and, in course, to regions the more remote. Thus the vision of John would in part at least be verified, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters."

"The nations which are in progress towards democracy commence ordinarily by increasing the royal power. The prince inspires less jealousy and less fear than the nobles; and besides, in periods of revolution, it is something gained to change the depository of power, even if it be only taken from one enemy to be vested in another." "In general, it is only after having, by the assistance of the king, completely destroyed the power of the aristocracy, that a democratic people begin to think of rendering the king himself accountable for the power which it has allowed him to assume, and attempt either to render him dependent upon itself, or to remove the authority with which it has invested him into other and more dependent hands." "The great triumph of the English aristocracy has been their long success in making the democratic classes believe that the common enemy was the prince; thus constituting themselves the virtual representatives of the people, instead of remaining conspicuously their principal adversaries."

The British Constitution is thus mixed in its constituent parts, having king, lords, and commons; and provides that no bill can become law but by the consent of the whole three, which operates as a restraint on each estate; and also for the responsibility of ministers, which serves in some measure as a check to

the exactions of ill-designers; but, in reality, it often happens that the basest of the tribe retire from the exhaustion of their country loaded with honours and with spoils. In theory, the Parliament is free and independent; but experience will correct the mistake by showing its subservience to the crown, or the hereditary peers. In theory, the three orders in the State are a check on each other, but corruption may oil the wheels of that machinery, harmonise its motions, and enable it to bear with united pressure on the development of the rights and resources, and on the increase of the happiness of the people. If a government wish to become truly stronger, it must seek to do so by maintaining justice and securing purity in its administration. Increased strength, without these, would only render it more capable, for a time, of doing mischief, and would oppress and exasperate the community, and eventually bring on convulsion and overthrow. If the remonstrances of the people are not regarded, if they should be threatened into quiescence, then there is no injustice which they will remember so long, or resent so deeply, as that of being menaced, and frowned to silence. When the legislative power becomes relaxed in moral tone and administration, and seeks secular or sordid aims—when the form of a free constitution only exists while the spirit is gone—then government hastens into dismemberment and imbecility. M. De Tocqueville asserts “that every government acts rascally to the extent that the people will allow.” It does not matter much what is the form, whether despotic or representative, whether monarchical, oligarchical, or democratic. “In England, where Parliament is considered entitled to take cognizance of all the affairs of society, whether great or small, administrative centralization is little known; and the great representative body leaves to the will of individuals a great independence in detail. This does not originate in any natural moderation on the part of this great body; it does not pay deference to local liberty from any peculiar respect to it, but because its own constitution does not afford it any efficacious mean of interfering with the exercise of that liberty.” “The force of opinion, acknowledged even by

those who often trampled it under foot, was subject to great alternations of strength and weakness—all-powerful to-day, almost imperceptible on the morrow—always irregular, capricious, undefined—a body without an organ—a shadow of the sovereignty of the people rather than the thing itself.”

When the Minister of the day employs his official patronage and secret service money to secure support in the House of Commons, then the public weal is neglected, taxation is increased, private aggrandisement, in one shape or another, is sought. Sir Robert Walpole used to say, that “every man had his price,” a maxim on which he relied with so much security, that he declared he seldom troubled himself with the election of members, but rather chose to stay and buy them up when they came to market. Septennial Parliaments aid a corrupt minister in his work of nepotism and spoliation. They tend to beget a notion of independence in the members, and give the minister much leisure to ingratiate himself into their favour, so that long before the period is expired, they are in general very docile in taking their instruction, and very prompt and faithful in giving their support. Though practically through the contentions of factions, the Septennial Act be very frequently interrupted in its course of operation, yet, in itself, it is a habile auxiliary mean for carrying to a sure issue the designs of the ruling power; while annual Parliaments would expose electors and the country to too frequent agitation and change; and, in the emergence of war, might occasion weakness, vacillation, and confusion; yet, triennial, if adopted, would be an intermediate period between annual and septennial, which would serve in a goodly measure to prevent the evils that are peculiar to those periods respectively, and afford a suitable expression to the sentiments of the nation on their social and political interests, with the least possible exposure to agitation and turmoil, and with the least possible detriment to business of every description. When partyism merges into faction, then “the useful jealousy of the separate States is extinct; being all melted down and blended into one mass of corruption. The House of Commons looks with no

jealousy on the House of Lords, nor the House of Lords, on the House of Commons; the struggle in both is maintained by the ambition of powerful individuals, between whom the kingdom is thrown as the prize; and the moment they unite, they perpetuate its subjection, and divide its spoils." Thus as Robert Hall states, it happened in the Roman Republic. In its purest times, it was "distinguished by violent convulsions, but they consisted in the jealousy of the several orders of the State among each other; on the ascendant of the patricians on the one side, and the plebeians on the other, a useful struggle ensued which maintained the balance and equipoise of the Constitution. In the progress of corruption, things took a turn; the permanent parties, which sprang from the fixed principles of the government, were lost, and the citizens arranged themselves under the standard of particular leaders, being bandied into factions under Marius or Sylla, Cæsar or Pompey; while the Republic stood by without any interest in the dispute, a passive and helpless victim." "There exists among mankind, in whatever form of society they live, and independently of the laws which they have made for their own government, a certain amount of real or conventional advantages, which, from their nature, can only be possessed by a small number. At the head of these may be placed birth, wealth, and knowledge. It would be impossible to conceive any social state in which all the citizens, without exception, should be noble, highly intellectual, or rich. Then those advantages differ considerably from one another, but they agree in this, that they are always the lot of a few, and give consequently to those who possess them, tastes and ideas of a more or less peculiar and exclusive kind. They form so many aristocratic elements, which, whether separated or united in the same hands, are to be found amongst every people, and at every period of history. When the governing power is shared by all those who possess any of these exclusive advantages, the result is a stable and powerful aristocracy. Inequality of moveable property, creates rich individuals; inequality of landed property, makes opulent families. It associates the wealthy with one another;

it even unites different generations ; and creates at length in the State a little community apart from the nation, which invariably comes to obtain a certain degree of power over the larger community in the midst of which it is placed. This is precisely the thing which is most hurtful to a democratic government. There is nothing, on the contrary, more favourable to the reign of Democracy, than the division of the land into small independent properties. The possession of a small monied fortune almost always depends more or less on the passions of others. The small landed proprietor, on the contrary, receives no impulse but from himself. His sphere is confined, but he moves within it in perfect liberty. His fortune increases slowly, but it is not subject to sudden risks."

The love of wealth may be alleged to lead oligarchical and monarchical States to run into oppressive and expensive government ; but it may not be always so. Sagacious rulers who do not seek immediate accumulation to a large extent, but endeavour to secure a progressive revenue, may set trade in a great measure free, and promote by every habile mean the security of property. Prussia's commercial policy was of this description, and far in advance of most of the nations in either the Old or the New World ; and it may have sprung from the desire of an absolute ruler to enrich himself. The love of approbation in those classes, it is alleged, tends to promote good government. But the popular apprehension of virtue or vice is often not well-founded ; and the love of approbation may lead a Sovereign to spend the wealth of the nation in unwarranted and devastating wars, or, it may be, on various and costly exhibitions in which they may take delight. Louis the Fourteenth expended millions on Marle and Versailles, and tens of millions on the aggrandisement of his grandson, and came to be constrained to pay servile court to low-born money-lenders, on whom, when in the career of his greatness, he would not have deigned to look, for the sustenance of his household. Despots often, by premature exactions, devour the seed corn from which the future harvest of revenue is to spring ; and the people, in seeking immediate relief from

galling restraints, and onerous and crushing taxation, are not apt to be much deterred by the dread of future calamities. Men will do what they choose, if they have the power. Their actions indicate what they regard as their interest. There can be no certainty in reasoning from what might be alleged to be their interest, to the actions they perform. "One man goes without dinner that he may add a shilling or two to a hundred thousand pounds; another runs in debt to give balls and masquerades. One man cuts his father's throat to get possession of his old clothes; another hazards his life to save an enemy. Each of these men has acted from what he regards as his interest. There can be no general law laid down in regard to the motives which prompt to human actions. Every circumstance and phase of ambition at the time may serve to give an impulse in a particular direction. Change in these will materially affect the impulse of action. Pain and death are objects of aversion; but these have often been endured with readiness. Martyrdom has frequently been borne with exultation. Pleasure and gratification are objects of desire, but circumstances may greatly modify the actions in reference to them. One man loves fame. This with him is paramount; and yet, if he should be placed in privation and distress, he would bear the opprobrium and contempt of those who know him for a large amount of money. Another man loves wealth; and yet, in the enjoyment of it, he would hardly incur the reprobation of the community for an insignificant sum. Thus, the Government that promises and confers the greatest benefit is that which will engage and ensure the most extensive and strongest interest of a nation. Such a Government is not in general the product of some great individual political movement and convulsion; but has been formed on a careful observation of the history of past ages,—on a thorough search into the evidence of facts,—on a judicious and honest combination and adjustment of those that are authentic,—and on the applicability to be adapted to facts, as these may claim the correction or abandonment of any of its provisions. The theory of government ought to be the result of a strictly in-



ductive process. It may be that the reign of the unrestrained and uneducated democracy might, under manifold, prolonged, and exasperating provocations, speedily sweep away the products of wisdom which ages had yielded; and demolish, if not destroy, "taste, literature, science, commerce, and manufacture"—all but the rude arts necessary to the support of animal life; and, in an age or two, fishermen might be found to "dwell with owls and foxes in the ruins of the greatest of European cities—may wash their nets amidst the relics of her gigantic docks, and build their huts out of the capitals of her stately cathedrals."

In the French Revolution of 1792, enormous were the crimes that were perpetrated, and desolating the disorder that swept as a whirlwind over the land. The execution of Louis was a transaction alike repugnant to law and order; and the sufferings which the beautiful and unfortunate Antoinette and the royal family endured, bore a character of ferocity at which humanity shudders, and compassion utters its wail of commiseration and injury; but still it began in the mild assertion of the purest and noblest privileges of social being; and it was only resolute and bloodthirsty repression that roused it into measureless strength; and, with unreined fury bearing myriad implements of desolation, broke up a legal and political system full of abuses inseparably bound up with the institution of property and rank, which was in so far salutary, and tossed into fragments the mansions of distinction and opulence; yet after it had spent its power, and been hushed into repose, the effects, notwithstanding, have been progress and beneficence. When it came to a termination, a new order of things arose, and industry, aided, in course, in repairing the devastation, and property again became secure. But if, when in this resuscitated condition, wealth should grow, and magnificence appear, and oppressive exactions be made, and the poorer classes should, under discontent, again contrast their cottages and spare sustenance with the hotels and banquets of the rich, and there should then occur another convulsion, followed by another general confiscation, and another reign of terror; even France, fertile and beautiful, and almost inexhaustive in its buoyancy



and energy and resources, would, should such disasters arise every twenty or thirty years, be turned into a desert, prostrated in its power, and would fall from its high and commanding position among the nations of Europe and of the world. Wisdom, discretion, and compassionateness, suggest that changes in the established form of government should, in general, be made progressively, and, if possible, peaceably and legally, unless the aggressions of tyranny and the exactions of the executive power, should become exhausting and intolerable. New laws enacted as the enlightenment and progress of public opinion may require, tend to improve the constitution of a Government, and to adapt it to the growing intelligence and enlarging resources of the different populations. In Turkey, when any oppressive and provoking grievance instigates and issues in a sedition, the popular indignation is directed against the administrator, not the form of government; and it is quelled by the sacrifice of a Vizier, a Mufti, or sometimes of a Sultan. Amid the turmoil and carnage, the form of government remains as before. This, in general, arises from ignorance of man's natural and social rights, and from a blind and superstitious reverence for what is ancient and established. This blind attachment becomes all the more intense, when laws and forms connected with religion are combined with the law and form of government. In the British Constitution, there is a capability of adaptation to the wants and the development of the power of the nation. The progress may be slow, but there is progression, and it is sure and safe; and the information of the people, and their apprehension of what is most likely to contribute most effectually to their social improvement and prosperity, lead to seek what may be esteemed as necessary reforms in any department of the Legislature, by the means which the Constitution affords; and to wait with patience on the growth and influence of public opinion for their realisation. With such an adaptation in the Constitution, and with such invaluable privileges as are enjoyed under it, this is the course which wisdom, sagacity, and genuine patriotism suggest and prompt to take. Nor ought it to be overlooked, that there is a larger measure of

real and enlightened freedom shared in this kingdom than in the freest and most enlightened of the nations, and no other Sovereign wields the sceptre with such righteousness, benignity, and discretion, as does the Sovereign of the United Kingdom of Great Britain and Ireland; and there is no other who sets such a uniform pattern of virtue and kindliness to the subjects, nor reigns so thoroughly, and with such good reason, in their affection and confidence.

“Freedom, in other lands scarce known to shine,  
Pours out a flood of splendour upon thine;  
Thou hast as bright an int’rest in her rays  
As ever Roman had in Rome’s best days.  
True freedom is where no restraint is known,  
That Scripture, justice, and good sense, disown,  
And all from shore to shore is free beside.”

On the part of those who administer the government there should be the avoidance of everything mean—such as a private system of surveillance, the use of secret service money for securing elections and votes in the Houses of Parliament—which indicate distrust and fear of the people. No concealed instruments of strategy, oppression, and tyranny should be used. All transactions should be open and just, confiding and merciful. On the part of the people there should be a considerate observation of the enactments of the Legislature, and of the whole administration of the Government. While they should judge with candour, they should guard against unconcern, and freely and openly examine all the measures proposed, and also the acts of the Government. There have been Prime Ministers who have repressed necessary reform and oppressed by continued wars and accumulating taxation. Such was Pitt, who betrayed and then persecuted his earliest friends, “falsified every promise he made, and violated every political engagement into which he entered.” The Romans have been reproached for tamely submitting to the tyranny of Caligula or Domitian. And the British nation should always give heed that, from want of vigilance and investigation, from remissness, and obsequiousness, love of ease, or preference to some secular interest, they do not fall under the same condemnation, and have to endure humiliation and disaster.

The grand element in European politics and governmental administration for ages past has been what is called "The Balance of Power." This seems to mean the maintenance of existing territorial arrangements, though convenience and equity might suggest and demand changes. Or, perhaps, it may rather indicate a balance of power between crowned heads who are bent on national aggrandisement, lest one should get more of the spoil of their victims than another. In adjusting this balance, diplomacy and power have taken Norway from one country to give Finland to another; and abandoned the Hungarians and the Poles to uphold the Turks in their ferocious domination over the Christian nations that pant and struggle for freedom and independence, at the serious expense of hundreds of thousands of lives, and a hundred millions of taxation. At times a nation may gather such strength, and be prompted by such ambition for territorial extension, as to endanger the entireness and safety of contiguous kingdoms, and then the latter may be led to combine to check, if possible, such aggression; and to preserve and protect their rights, and liberties, and territory. Such was France in the time of Louis XIV., and Spain in the time of Charles V. and Philip II. But an exact equilibrium of power among nations is what cannot be maintained. Neither diplomacy nor armed intervention, nor both, have been able to prevent the territorial extension of any European nation. Nor will they. And then an individual nation may fail in its external resources and lose much national power, or it may multiply and develop its internal resources, and thus acquire a large accession of force and national influence. Now this necessarily goes to disturb the balance of power. But how is it possible, even though it were just, which it is not, to prevent the disturbance. Half a century ago Spain had faded into weakness and sunk in her relative power among the nations. But at present, in consequence of the comparative liberty she enjoys, and the progressive development of her trade, she possesses considerably greater internal strength, and considerably greater relative power in the councils of diplomacy than she then did. In the maintenance of this unwise, unjust, and im-

practicable political dogma, England has long and largely shared, shed much blood, and expended much treasure. Prussia and Austria, by means of force, attempted to adjust the balance between Denmark, Schleswig-Holstein, and Germany. But why not give nations, great or small, the unrestrained freedom to choose their own forms of government and the national alliances that they prefer? Why should the mightier endeavour to coerce and apportion at their pleasure the smaller kingdoms? A sanguinary solution of such a problem must be unrighteous and inglorious; and why should England engage in such a project any more by armed power? How preposterous to go into co-operation or antagonism with those great Powers, or any others, and immolate myriads of valiant men, and incur some millions more of national encumbrance, when, after all that might be done, suffered, or achieved, the tide of revolution may swell and advance, and swiftly sweep them and their crown and sceptre to the dust! Does Europe furnish no beacons in its history of the past to warn on this subject? What even is the strongest national power if put forth in unrighteousness? Has not a mere handful of Poles set the gigantic power of Russia at defiance for more than a year? The balance of power is, in the council of crowned heads, adjusted by false weights. "Verily, its beam is rusted with the blood of Poland and the tears of Hungary! But this balance may soon be altered and righted. Italy has laid its hand upon the beam! Hungary has put its fingers on the weights! Poland has thrown its power into the scale already!" Assuredly, if England would maintain her national and relative influence in presence of coalitions of continental despots, she will most effectually accomplish it, not by fighting against the rights of any people, or putting one despotism into collision and conflict with another, but by raising liberty at home upon the foundation of popular rights, by developing the arts of industry and the powers of commerce, and thus increase her internal resources, prosperity, wealth, and power. But if she will put forth her skill and her administrative ability in such a matter there is quite enough for her wisest and ablest men to do within her own borders. Let her adjust the

balance of power between the labourer and land—between the aristocracy and the unenfranchised—between the church and dissent.

*Secular Freedom embraces the Right to Liberty of Public Discussion.* This is an invaluable privilege, and essential to the maintenance of true liberty. “While this remains,” Hall says, in his “Apology for the Freedom of the Press,” “freedom will flourish; but should it be lost or impaired, its principles will neither be well-understood nor long retained.” Candid and searching inquiry can be fatal only to corrupt systems and corrupt institutions. Those who uphold such, dread full and free discussion, and the unobstructed dissemination of all kinds of useful knowledge. From discussion truth and equity have nothing to fear. If the people be the source of all governmental power, and they are so, then, beyond all question, they have a right to investigate and examine all pertaining to the instrument they have originated and uphold, and to discuss and determine on every subject that may arise in regard to its form, or its measures, or its mismanagement, or its encumbrances. In such inquiries, there can be no danger to any just and benign government. When a government repels necessary and reasonable reforms, maintains abuses with audacity and perseverance,—when it rules by might, offers rewards to subservience and treachery, turns myriads into spies, and “every neighbourhood into the seat of an unscrupulous inquisition,” then the elements of disorder and peril are augmented and established. By these avenues tyranny and despotism enter; but the growth of vice, corruption, and oppression, produce weakness, instability, and insecurity; and an era assuredly arrives when truth, justice, and freedom—insulted and trampled upon—shall find comparative retribution. The human mind, stirred and stimulated in all its central energies and resources, rises at length against the ruling powers that enthrall and degrade. Thus it was at the Reformation. It was a struggle of the laity against the clergy for intellectual liberty! Thus it was at the Revolution. It “was a struggle of the people against princes and nobles for political liberty.”

Those who rose up against tyranny were deeply "tainted with the vices which tyranny engenders." "Libels scarcely less scandalous than those of Herbert, and crimes scarcely less atrocious than those of Murat, disgrace the early history of Protestantism. The Reformation volcano has spent its rage, and the wide waste produced by its outbreak is forgotten; "but the Revolution eruption is not yet exhausted, and the marks of its ravages are still around us. The ashes are still hot beneath our feet." Macaulay somewhere says—"The final and permanent fruits of liberty are wisdom, moderation, and mercy. Its immediate effects are often atrocious crimes, conflicting errors, scepticism on points the most clear, dogmatism on points the most mysterious. It is just at this crisis that its enemies love to exhibit it. They pull down the scaffolding from the half-finished edifice; they point to the flying dust, the falling bricks, the comfortless rooms, the frightful irregularity of the whole appearance; and then ask in scorn where the promised splendour is to be found." "The blaze of truth and liberty may at first dazzle and bewilder nations which have become half-blind in the house of bondage. But let them gaze on and they will soon be able to bear it. In a few years men learn to reason. The extreme violence of opinion subsides. Hostile theories correct each other. The scattered elements of truth cease to contend and begin to coalesce. And at length a system of justice and order is educed out of the chaos."

*The Freedom of the Press.*—By his constitution, man is free, and in this lies his responsibility to the Supreme Lawgiver. No restraint should be laid on the exercise of the intellectual faculties. There should be all freedom of opinion in all matters of speculation. This is indispensable to the improvement and elevation of individual man, and for the civilisation and advancement of the race. As a provision of government, toleration should not obtain. All that it can possibly involve and grant, belongs to man as his natural and inalienable right. But, a first principle in any measure of toleration that may obtain is, that reasonings are to be opposed to reasonings, not by force. There should thus

be allowance given to opinion, tastes, occupations, and pursuits, as the choice and circumstances of man may direct. Doctrines promulgated that may tend to anarchy, or public mischief, should be let alone; but the attempt to carry them into practice should be suitably repressed and punished. When the press of any country is free, knowledge and rational freedom will increase. On this instrument of public instruction, there should be no restraint, but such as the common law imposes for the protection of character against calumny—all other restraints partake of tyranny.

The powers of an Attorney-General cannot avail in the maintenance and defence of truth. Truth ought to be allowed to conflict with error—piety with blasphemy—Christianity with infidelity. To empower the magistrate to judge for others as to what is truth, and to use his authority in the suppression of opinions is to overlook the nature and design of the social compact. “When a nation forms a government, it is not wisdom, but power” with which they invest the magistrate; from which it follows that the sphere of his official work is only those objects on which power can operate. To him, consequently, naturally belongs the administration of justice, the protection of property, and the defence of every member of the community from violence and outrage; but any endeavour to distinguish truth from error, and to afford legislative sanction and support to one class of opinions in preference to another is to employ power in a manner, not merely subversive of the natural and inalienable rights of the subject, but detrimental to the general well-being of the community.

The Toleration Act was chiefly promoted by Locke, but he always lamented that it stopped so far short of the true point. His *Treatise on Government* was written in defence of the Revolution against the Tories; and his second *Letter on Toleration*, was published the year after, viz. 1690. In 1694, the House of Commons abolished the censorship established in 1662, with the professed design of preventing seditious and irreligious publications; and the licentiousness of the Press was placed under no restraint,



except the common law. In reference to the Act of Censorship, Locke says, "Some of these terms heretical, seditious, schismatical, et cetera, are so general and comprehensive, or at least so submitted to the sense and interpretation of the governors of Church and State, for the time being, that it is impossible that any book should pass but just what meets their humour. And who knows but that the motion of the earth may be found heretical, as asserting Antipodes once was?" "I know not why a man should not have liberty to print whatever he should speak, and to be answerable for the one, just as he is for the other, if he transgress the law in either. But gagging a man for fear he should talk heresy or sedition, has no other ground than such as will make gyves necessary for fear a man should use violence, if his hands were free; and must at last end in the imprisonment of all whom you will suspect may be guilty of treason, or misdemeanour. To prevent men being undiscovered for what they print, you may prohibit any book to be printed, published, or sold, without the printer's or bookseller's name, under great penalties, whatever be in it; and then let the printer or bookseller, whose name is added to it, be answerable for what is against law in it, as if he were the author, unless he can produce the person he had it from, which is all the restraint that ought to be upon printing." Should the writings of Sceptics and Deists—of Voltaire, Paine, Herbert, Hume, M. Renan, or of others, as Carlyle, Maurice, Colenso, and kindred authors, be suppressed by law? Not so. Truth is not sustained by force. Its most efficient support is its own evidence. To allow the Magistrate to suppress certain opinions is to give him the means by which to annoy and persecute those sections of a community that may differ from him in their sentiments. This is the essence of tyranny. Overt acts of sedition and disorder alone can warrant legislative interference and suppression. False opinion, if dealt with at all, ought to be met, and may be dissipated by the pertinence and power of argument. Violence will not accomplish this. Any legislative restraint on opinions which falls short of extermination, serves no other pur-



pose than to render them more known, and ultimately to increase the zeal and number of their abettors. In Athens there were only two sorts of writings which the Magistrate cared to take notice of; these were, first, those that were blasphemous and atheistical; and second, those libellous. "The books of Protagoras (as Milton, in his *Areopagetica*, states) were, by the judges of the Areopagus, commanded to be burnt; and himself was banished the territory on account of a discussion in which he commenced by confessing not to know whether there were gods, or whether not." The various sects, though tending to voluptuousness, and denying Divine Providence as that of Epicurus, or of Cyrene, were not regarded. Plato recommended the reading of Aristophanes, the lowest of all the old comedians, to his royal scholar, Dionysius; and Lycurgus, the lawgiver of the Lacedemonians, sent Thales, the poet, from Crete, to mollify the Spartan uncouthness with his smooth songs and odes, the result of which was the marked relaxation of the virtue of their women, and the great increase of dissoluteness. Cato the Censor, moved in the Senate, that Diogenes, and others of his class who expounded their philosophy to the citizens of Rome, should be dismissed and banished, but Scipio withstood the attempt. Except on the two points mentioned, the magistrates acted according to their pleasure. Lucretius verifies his Epicurism, and Lucilus and Catullus and others, indulge in satirical vituperation without being called to account.

It was in dark ages, that the Council of Trent and the Spanish Inquisition originated the project of licensing books; after this, the Popes of Rome ordered what books were to be burnt or prohibited. Hence sprung the *Expurgatorius Index*. Till this, books were freely admitted. The product of the brain was not crushed. But sacerdotal dominion shut up the avenues of knowledge, and ruled with sternness over the judgment and conscience of men. Books, whatever may be their nature and character, may not be precluded from being read. To do so, would be attended with greater harm than benefit. Were not Moses, Daniel, and Paul skilled in all the learning of the Egyptians, Chaldeans, and Greeks? Did not Paul insert into Holy Scripture

the sentences of three Greek poets? And does not the inspired volume instruct—"Prove all things, hold fast that which is good?" "To the pure, all things are pure." It has been said, a wise man can gather gold out of the drossiest book, and a foolish man will be a fool with the book of highest order, and purest and loftiest moral tone.

Moreover, to regulate the printing of books, does not accomplish the end for which it is designed—the rectification of manners. Have Italy and Spain much improved, or been made more honest and pure, in consequence of the inquisitorial rigour that has been directed against books? And if books are to be laid under this irresponsible supervision and restraint, why not all recreations and pastimes? Thus there should be no music heard, no song set or sung, no gesture, motion, or deportment in dancing taught, but under the licensers' control. And with as much reason might the amount of food or drink to be taken, the form of the garments to be worn, the mixed conversation which occurs in the social circle, and the character of persons with whom association may be formed, be superintended and proscribed. How unlike is all this to the order and procedure in the Divine Government? While Jehovah demands that temperance, justice, and holiness be cultivated, he nevertheless pours forth a profusion of desirable and attractive objects in the products of the earth, and in the varieties and loveliness in the human form. But the censorship on books is part of a system intensely more rigorous than are the provisions in the plan of the divine administration. It may be difficult to determine the precise point where the licentiousness of the press begins. The liberty that ought to belong to it, and the licentiousness into which it may at times fall, often melt into one another, and the exact boundary that separates them may be nigh impalpable. But an act that is right is to be preferred by much to "the possible hindrance" of what is wrong. The Divine Ruler regards the growth of one virtuous person more than the restraint of ten vicious. Such was the great moral principle involved and set forth in His wonderful communication to Abraham, in reference to the overthrow of Sodom.

Moreover, this censorship on the Press raises formidable obstructions to the progress of knowledge and the increase of learning. Those who appeal to mankind by books, have, or ought to have, in the work of preparation, exercised their mental powers with deliberation and diligence, and brought to their assistance all the stores of information they had acquired, or that could be acquired on the subjects elucidated in them, and all the artistic power in composition that they could by assiduity and care command. But whatever of all this they may have expended in producing their works, these have to be submitted to the authorised licenser, who may lack the capacity, knowledge, taste, and, above all, the integrity necessary for performing the duties of his pretentious and uncalled for office; and if he should not make a summary process of the business by not going into a careful and honest examination, but should inflict his arbitrary corrections on them, then they may come out of this ordeal having more of the spirit, and even of the form, which belong to the censor, than to the original authors. And more than this, there is in this way much loss incurred. It is as "if," says Milton, "some enemy at sea should stop all our havens, and ports, and creeks, it hinders and retards the importation of our richest merchandise, truth; nay, it was first established and put in practice by anti-Christian malice and mystery, on set purpose to extinguish, if it were possible, the light of reformation, and to settle falsehood; little differing from that policy wherewith the Turk upholds his Alcoran, by the prohibiting of printing." And on his firm anticipations of the triumph of the freedom of the Press in the British nation, he thus, with much fervour and exhilaration, expresses himself:—"I see in my mind a noble and puissant nation, rousing herself like a strong man after a sleep, and shaking her invincible locks; I see her as an eagle renewing her mighty youth, and kindling her undazzled eyes at the full mid-day beams, purging and unsealing her long abused sight at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means, and in their envious

gabble, would prognosticate a year of sects and schisms." Dr. Johnson, in the spirit of dominant Toryism and intolerant Churchism, thus descants on the principle enunciated and defended in the "Areopagetica":—"The danger of such unbounded liberty, and the danger of bounding it, have produced a problem in the science of government which human understanding seems hitherto unable to solve. If nothing may be published but what civil authority shall have previously approved, power must always be the standard of truth; if every dreamer of innovations may propagate his projects, there can be no settlement; if every murmurer at Government may diffuse discontent, there can be no peace; and if every sceptic in theology may teach his follies, there can be no religion. The remedy against these evils is to punish the authors; for it is yet allowed that every society may punish, though not prevent, the publication of opinions which that society shall think pernicious; but this punishment, though it may crush the author, promotes the book; and it seems not more reasonable to leave the right of printing unrestrained, because authors may be afterwards censured, than it would be to sleep with doors unbolted, because by our laws we can hang a thief." With more tolerance and discrimination, a judicial authority on the Law of Libel thus rules:—"The conduct of a public man was, beyond all doubt, fit subject of public comment, but not his motives. If the conduct of a man were so ill judged and so inconsistent with propriety, as to lead to the suspicion that he must have been bribed to take such a course, and he is charged with corrupt and sinister motives, that is not privileged, and may be justified by alleging and proving its truth." "The actions, words, and writings of public men are legitimate subjects of criticism. The safety, purity, and well-being of society require that there should be the utmost freedom in canvassing these. This may be held to be a constituent part of true political liberty. The doings and the utterances of public men are public property, and the character and tendency of both may be canvassed with the utmost freedom. If a critic confine himself to these, his scope and range of remark are practically unlimited. He may employ logic, ridicule, and moral invective

in exposing their moral tendencies and social influence, and to any extent short of being himself guilty of an outrage against decency and morality." "But when critics venture, from the writings of authors, or from the acts of public men, to draw inferences as to their character, or to impute to them unworthy motives, then the law becomes instantly jealous. The critic may not impute base, corrupt, or sinister motives, unless he is prepared to prove his allegations. This does not trench on legitimate freedom of discussion, whether in public meeting or by the Press. If a critic regards the principles enunciated by a writer as pernicious, and the tendency of his book as immoral, or demoralising, he may expose the one, and denounce the other, giving the freest scope to logic, sarcasm, and moral indignation, without concluding that the writer must have apprehended all the implications the critic is able to detect in his work, or had full in view, yet wantonly disregarded, the pernicious influence he finds it adapted to exert."

*Freedom of Conscience.* Freedom of conscience means the possession and exercise of power to judge, and determine and act, in regard to what is right and what is wrong, and to all that pertains to the Divine lawgiver and religious truth, and religious worship and service. Conscience, be it remembered, is the peculiar empire of Jehovah. Into this province fellowman has no right to enter. The determination on what is right or wrong, the acceptance or rejection of moral or religious truth, lie only between man and his Creator, Preserver, and Lord. To enforce the adoption and maintenance of particular dogmas and ordinances is an invasion of the rights of conscience and the prerogative of the Eternal. We are to call no man master, instructs the perfect Teacher. "For one is your Master, even Christ." "Peter and John said unto the Council, whether it be right in the sight of God to hearken unto you more than unto God, judge ye." "Shadrach, Meshach, and Abednego, answered and said to the King, O Nebuchadnezzar, we are not careful to answer thee in this matter." While truth is one, unchanging, and enduring, still what seems to be truth to one man may appear to be error to another, and neither the one nor the

other has a right to enforce the adoption and maintenance of his dogma on his neighbour, whether that dogma be truth or error. If the dogma be truth the secular enforcement of it only encumbers it, represses the vitality that is in it, and obstructs its expansion and diffusion; and if it be error it tends to stereotype it in a particular sphere. So long as religious communities do not adopt principles, and form combinations which obviously endanger the well-being of society, the property and life of its constituent members, there should be no interference with them in any form or measure whatever. The truth needs it not. Godliness requires it not. The conflict must necessarily be between truth and error, holiness and vice. "The weapons of our warfare are not carnal but spiritual, and mighty through God to the pulling down of strongholds."

Locke has said, "No private person has any right in any manner to prejudice any person in his civil rights, because he is of another church or religion; all the rights and privileges that belong to him as a man, or as a citizen, are inviolably to be preserved to him. If we may openly speak the truth, and as becomes one man to another, neither Pagan, nor Mahomedan, nor Jew, ought to be excluded from the civil rights of the Commonwealth because of his religion. The Gospel commands no such thing; the Church, which judges not those that are without, wants it not; and the Commonwealth, which embraces indifferently all men who are honest, peaceable, and industrious, requires it not." Hampden, in the House of Commons, said, "The empire of religion belongs to God." John Howe, in his pamphlet, "The Case of the Protestant Dissenters Represented and Argued," asserts, "Never can there be union or peace in the Christian world till we take down our arbitrary enclosures, and content ourselves with those which our common Lord hath set. If he falls under a curse that alters man's landmark, to alter God's is not likely to infer a blessing." Barclay, in his "Apology," says, "But that no man, by virtue of any power or principality he hath in the government of this world, hath power over the consciences of men is apparent, because *the conscience of man is the*

*seat and throne of God in him*, of which God is the alone *proper* and *infallible Judge*, who, by his power and spirit, can alone rectify the mistakes of *conscience*, and therefore hath reserved to himself the power of punishing the errors thereof as he seeth meet. Now, for the *magistrate* to assume this is to take upon him to meddle with things not within the compass of his jurisdiction, for if this were within the compass of his jurisdiction he should be the proper judge in these things; and also it were needful to him, as an essential qualification of his being a *magistrate*, to be capable to judge in them. But that the magistrate, as a magistrate, is neither proper judge in these cases, nor yet that the capacity so to be is requisite in him as a *magistrate*, our adversaries cannot deny; or else they must say that all the *heathen magistrates* were either no *lawful magistrates*, as wanting something essential to magistracy, and this were contrary to the express doctrine of the Apostle, Rom. xiii., or else (which is more absurd) that those *heathen magistrates* were proper judges in matters of *conscience* among Christians. As for that evasion that the magistrate ought to punish according to the Church censure and determination, which is indeed no less than to make the *magistrate* the *Church's hangman*, we shall have occasion to speak of it hereafter. But if the chief members of the Church, though ordained to inform, instruct, and reprove, are not to have dominion over the faith nor the *consciences* of the faithful, as the Apostle expressly affirms 2 Cor. i. 24, then far less ought they to usurp this dominion, or stir up the *magistrate* to persecute and murder those who cannot yield to them therein." Lord Mansfield, in the case of Messrs. Sheafe & Evans and the Corporation of the city of London, in 1767, after thirteen years litigation, in announcing the decision of the judges in the favour of the former, who refused to accept the office of Sheriff, as they were required to qualify by taking the Sacrament according to the rights of the Established Church, and resisted the exaction of the fine of six hundred pounds made upon every person declining the office, said, "There is no usage or custom independent of positive law, which makes non-conformity a crime. Conscience is not con-



trolable by human laws, nor amenable to human tribunals. Prosecutions, or attempts to enforce conscience, will never produce conviction, and are only calculated to make hypocrites or martyrs. The common law of England, which is only common reason or usage, knows of no prosecutions for mere opinion. What bloodshed and confusion have been occasioned from the reign of Henry IV., when the first penal statutes were enacted, down to the Revolution in this kingdom, by laws made to enforce conscience. There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and precepts of the Christian religion, more iniquitous and unjust, more impolitic, than persecution. It is against natural religion, revealed religion, and sound policy !" Skeat's "History of the Free Churches of England":—Count Montalembert, though an earnest devotee of the Romish Church, thus expresses himself very far in advance of the great proportion of his co-religionists, "Having received from God, along with my immortal soul, moral liberty, the power of choosing between the true and the false, I know that I ought to choose the true; but I do not wish to be compelled by the State to believe that which it believes to be true; because the State is not the judge of the truth. Notwithstanding, the State, the civil and lay power, thoroughly incompetent as regards religious doctrine, is bound to protect me in the practice of the truth which I have chosen, that is to say, in the exercise of the religion which I profess, because to me it seems the only true one, and superior to all others. This it is which constitutes religious liberty, that the modern State, the free State, is bound to respect and to guarantee it, not only to each citizen individually, but also to citizens united for the profession and propagation of their worship, that is to say, to corporations, to associations, to churches. Is it necessary to add that the religious liberty which I invoke should not be unlimited any more than any other liberty or authority? The liberty of worship, like all other liberties, ought to be restrained by eternal reason and natural religion. The State incompetent, as a general rule, to judge between religious worships and



opinions, remains a competent, though not infallible, judge of what relates to the public peace and the public morals. It has the right to legitimate defence against everything which attacks civil society."

In promoting education, the proper guardians, the parents and their pastors, must not overlook the moral and spiritual wants of those who need instruction. Only in communicating sacred truth, care must be taken in no measure whatever to trammel, far less to crush, the first and fundamental element of religion—personal freedom and responsibility. No man must be condemned for not thinking as we think. Every man should enjoy the full liberty of thinking and choosing in religion for himself. "For every man must give an account of himself to God." If we cannot reason and persuade a man into what we allege to be the truth of God, we should never attempt to force him into it by legislative enactment or otherwise. If knowledge, and conviction, and love will not induce him to attend to and embrace the truth, we should leave him to God, the Judge of all. This is a fundamental principle of revealed religion—"Let every man be persuaded in his own mind."

The education of the subject on the part of the governing power has ever occasioned much diversity of sentiment, much solicitude, animosity, and contention. The Mosaic law made provision for it by express statute, and every Levitical city was a seat of learning. Writers on the theory of government, from Plato to Milton, have, with much thought and care, devised plans for the training of the young. He whose heart was the home of love, sanctified those endeavours, when He took children in His arms and blessed them. Education, as a matter of social and legislative consideration, embraces elements of the highest moment, as it deals with the mental culture, moral condition, and temporal well-being of unborn millions, and involves the destinies of empires. It touches the problem whether Christianity will keep its hold of the public mind, and whether modern civilisation may not be destroyed by the vices which have been allowed to grow up, rank and deadly, under its shadow; for

ignorance and crime have a natural connection, notwithstanding the singular and opposite opinion of the Marquis of Salisbury; and darkness is the realm of superstition and fanaticism. An uneducated being is not only useless, but noxious; not merely a weed, but a poison. The machinery of his untutored soul does not lie within him rusted and idle; but turns its uneducated energies against himself and society. Nay, the vices of ignorance in a country and in an age like ours, are far more deleterious than such as belong to savage life. If the industrial population of our country are to be found virtuous and instructed, energetic and peaceful; if the teeming myriads of our factories, mines, harbours, farmsteads, and workshops, are still to be regarded as the sinews of the nation—the producers of its wealth and material greatness; if, after the hour of toil is over, the labourer, whether peasant or artisan, is to find his highest luxury, not in the ale house, but at his own hearth, and in reading, and intellectual improvement; then the children must be educated. If enlightened Christianity is to flourish, and the reading of the Bible to be a universal pleasure; if the grim spectres of former ages are not again to haunt our path; if the pulpit is to keep its power, and the press to retain its growing influence; schools must be multiplied and filled. If the nation is to depend upon itself for self-defence; if all ranks in it are to form one phalanx against misrule and invasion; if society is not to nurse within itself the elements of combustion, disruption and ruin; then the school will be found the best auxiliary of national order and tranquillity. But if a large proportion of our youth are growing up, and are left to grow up in ignorance and crime: if one-third of them are getting no education worthy of the name; then, it requires no prophet to foretell the result. Science and art may advance for a while in the number and brilliancy of their discoveries and inventions; and commerce may flourish, and conquests be gained; and liberty, too, may be the burden of every song, and the idol of every heart; but if the masses in our mining and manufacturing districts are entirely uneducated; then the national honours are like the garland on the head of the victim by the altar, as the

swift axe is about to descend upon it—only the outward insignia and adornment of the whited sepulchre.

In 1560, under Mary and Frances, the congregation, guided by Knox, divided Scotland into ten dioceses over which ten ministers, called superintendents, were appointed, whose duty was to be ambulatory preachers—and to inquire in the course of their progress into the lives of the clergy, the provision for the poor, and the proper instruction of youth. This was the first proposal for the institution of parochial schools. For many years the parish schools were almost the only schools in the country. In days of comparative rudeness, imperfect though they were both as to number and quality—they must have exerted a wholesome influence, and contributed, at least, a little to develop the powers of humanity and to direct them into right and profitable actions. Through the elements of the common education imparted through their instrumentality, Scotchmen rose to eminence in almost every quarter of the globe. But these seminaries have not kept pace either in number, or in the kind and quality of the tuition, with the wants of a growing population. Though recently they have undergone certain meliorations and improvements in adaptation to the exigencies of the times; in the main, they are still wrapped in the swaddling bands of their infancy, and their free development has been prevented. Thus Government is sectarian. In order to restore nationality to the system, this should be broken up; and these schools should be, in all their provisions and management, for the entire community, and under their control. The State erected those that exist, and ought to extend them as the wants of the population may demand. If the State form laws, enforce the observance of them, and punish for their neglect or transgression, should it not take care that all its subjects be able at least to read the laws given to be observed. What is narrow in these institutions ought to be enlarged; what is defective, ought to be supplemented. In reference to the national universities, enlargement is slowly, but gradually working its way. The Legislature has abolished an old statute, which, if fully and

honestly carried out, would have prevented Newton from teaching astronomy, and Davy, chemistry. The parochial system has had its legal exclusiveness somewhat expanded of late ; but it is still sufficiently restricted to prevent those who embrace Christian willinghood accepting office under it, without detriment to their principles and integrity ; and the whole is continued under bondage to the Presbyteries of the Church of Scotland. The only test to which a teacher ought to be subjected is the approval of his fellow-citizens. The principle of tests is wholly inconsistent with the cause and development of truth, which no expedient can promote so efficiently as perfect liberty and perfect toleration. In regard to religion, the prescription of any form of doctrine is beyond the sphere and proper function of the State, and necessarily invades the right of conscience. The education which the State ought to provide, should be elementary and moral, without the smallest recognition of ecclesiastical or religious distinctions. The religious element in education, highly important in itself, and essential to the formation of good character, and to temporal well-being, should not be supplied by statutory enactments, but should be left to the care and supervision of parents and guardians. There should be a national system adapted in every respect to the wants and growing enlightenment of the age, without the smallest colour or trace of sectarianism. Dr. Cook and others have said that the Parochial educational system is not sectarian, because the children of different denominations attend the schools which it embraces. But is not that sectarian which has a special religious test, and is placed under the exclusive management of one sect ?

In Scotland a very large proportion of the children are allowed to grow up without education. In 1851 the population was 2,870,874. It is reckoned, in order to have education sufficiently extended and efficiently promoted, that one-sixth of the population should be at school. The number of children that should have been at this time under tuition would be 478,464 ; but there were only 225,000 ; so that there were 253,464 not at school—those taught at home or at grammar schools being deducted. If one-

eighth be taken as the proportion of children who ought to be in attendance at school, this would give 358,848 who should be getting education, leaving 133,848 not at any school at all, the deduction already specified being made. Thus there would be about one-third of the children that ought to be at school, receiving no education at all. Though recently considerable efforts have been made by the sects that favour the State Church principles and take the Government Grants, to augment the number of schools—schools for boys, for girls, for apprentices, who may receive a routine of elementary science ; yet, still, the amount of the uneducated in towns, cities, and thinly-peopled rural districts is not in any measure overtaken, but is increasing, as the population increases.

The educational statistics of Scotland in the census returns of 1861 presented some improvement ; but the Educational Commissioners, in their second report, published in 1867, state that discrepancies exist between the figures given in the census and those presented by their Assistant-Commissioners, who had not visited all the parishes. Two of them, Colonel Maxwell and Mr Sellar, respecting the rural districts say :—" According to the census of 1861 the population of the rural districts, excluding five Highland counties, half of Sutherland and Ross, and all towns with a population exceeding five thousand, amounts to 1,511,544. Seventeen counties were visited, and the returns are for one hundred and thirty-three parishes containing four hundred and eighty-four day, and fifteen evening schools. The children in these parishes, between the ages of three and fifteen, amount to 60,124, but there being few infant schools in Scotland, the school-age practically is between five and fifteen. The number between five and fifteen is 48,769. When the schools were visited, it was found that on the various school-rolls there were 33,451 ; in actual attendance 26,971, and that there was school accommodation for 35,591 scholars." Glasgow is the only large town in Scotland that was systematically examined for educational purposes by the Assistant Commissioners, who, assuming the population at 395,503 as in 1861,

and the number of children from three to fifteen years at 98,767, ascertained that the number of day-scholars on the roll of elementary schools was 41,248, and the attendance 35,565, while the number of scholars under fifteen years at similar evening schools was 3,079. [Page 46.] The Commissioners, after deducting 13 per cent. for the number of scholars probably taught in academies, in other private institutions, or at home, give the number for whom provision should be made in Glasgow at 49,155. [Page 171.] The Commissioners farther say, "assuming the school age to begin at four and end at fifteen, it may be stated that throughout Scotland, including Glasgow, the larger towns and the Hebrides, 31 per cent. of the children between these ages are not on the roll of any school; in the Hebrides 35 per cent. are not on the roll of any school, and in Glasgow 48 per cent. are in the same predicament. Assuming, however, children of the school age to mean all between five and thirteen, that is, all who have completed their fourth, and have not yet entered their fourteenth year, we shall find that they amount to about one in six of the population. Now it appears from the Registrars' statistics that in Scotland, excluding, as before, the larger towns and the Hebrides, the scholars to the population are as 1 to 6·5. In the Hebrides the ratio is 1 to 7·5. In Glasgow the ratio is 1 in 9·6. In these two districts education is certainly not in a satisfactory condition, so far as the number of scholars is concerned; but in the rural districts the state of things is as satisfactory as in Prussia, where school attendance is enforced by pains and penalties." [Page 130.] This statement, it may be observed, is based upon the Registrars' returns; but among the recommendations signed by all the Commissioners the following abstract is inserted:—"The population of Scotland in 1861 was 3,062,294. If one-sixth be assumed as representing the children who ought to be on the school-roll, being those who have completed their fourth and have not yet entered their fourteenth year, the number of scholars on the roll ought to be 510,382. But in Glasgow our report shows 41,248 children on the roll of some school. We may assume a similar proportion in the other

large towns, which would give 64,324. In the rural districts there are 312,795 children on the roll of some school, including the smaller towns from which we have returns. There are thus 418,367 children on the roll of some school in Scotland, and 92,000 who are on the roll of none. [Page 174.] The school age assumed commencing at the end of the fourth and terminating at the end of the thirteenth year, gives nine years for elementary and school education; but the Commissioners have not framed any distinct or reliable estimate of the years necessary to acquire the requisite education by regular unbroken attendance; nor is there any means of ascertaining the loss originating in the employment of children in the rural districts during the summer months. The Commissioners consider "the quality of the teaching, the state of the buildings and the appliances of the existing schools" defective; and it also appears that in many remote and rural districts, although the means of education may be abundant in the parish yet many children are at too great distance from the schools. The cost of supplying the deficiency in town and country of the educational means for Scotland is thus estimated by the Commissioners:—"The result is that in Scotland the required number of efficient schools and efficient teachers may be supplied by a maximum rate of 2d. per £ in the rural districts and in most of the towns, and by a maximum rate of 2½d. per £ in the Hebrides, in Glasgow, and in a few of the largest towns in the country."

Now ignorance must be held as one very productive source of crime. The Chaplain of Glasgow Prison states, for 1853, that out of 300 prisoners there were 100 who could not read, 177 who read with difficulty, while only 22 could read with ease; 147 could not write; 66 could write with difficulty; only 16 could write well. In the fourteenth report of the General Board of Directors of Prisons in Scotland in 1853, it is stated that out of 22,628 prisoners confined in the various prisons throughout Scotland; 4,685 could not read; 9,972 could read with difficulty; 7,871 could read any common book with ease; while 2,866 could write well; and only 284 had learned more than mere reading and



writing. In Glasgow, out of 3,736 prisoners, there were only 72 who had learned more than mere reading and writing ; while in Edinburgh, out of 5,968 prisoners, there was not one. Thus out of 22,000 criminals, 14,657, or two-thirds, were enveloped in the deepest intellectual darkness, which goes to show that ignorance fosters crime ; while education, even in an imperfect form, has a direct tendency to discourage and suppress it. A multitude of the youth of this country, it would appear, grow up in ignorance, vice, and crime, to be pests to society, and burdens upon its resources ; and are in training for the police office, the jail, bridewell, the hulks, and the gallows ; and, in a few years, they will be men and women, husbands and wives, transmitting their ignorance, improvidence, and vice from generation to generation. The evil augments day by day, like the waters of a swelling and desolating flood without as yet showing any signs of abatement. Vigorous and well-sustained effort may stay the flow, and roll back the swelling flood. But if this is withheld or relaxed, if the prejudices and contentions of sects shall continue to prevent a complete national system from being adopted and established without detriment to conscience ; then ignorance, destitution, and crime shall accumulate, fester, and spread, and eat out the very vitals of society ; and if such shall be the case, the days of our national greatness will be numbered.

The scheme put forth by Sir J. K. Shuttleworth has been superseded by the Government plan on education. The sect schools contain a powerful noxious element which is largely diffused throughout the social system, and produces baneful and disastrous results. The youth in them gather as they grow up the sect bitterness and venom, which impart a peculiar colouring to all their views ; communicate intensity to all their biases, and direct in the formation of all their companionships. It blinds their understanding, corrupts their heart, defiles their conscience, disqualifies them from forming a just estimate of character, shakes and destroys mutual confidence in the intercourse of the world, and embitters the enjoyments of the social circle ; obstructs all enterprise for the general benefit ; vitiates and



renders worthless the evidence of witnesses, and prompts the decision of judges. Moderates, Non-intrusionists, Episcopalians, Papists, are so many envenomed and depreciative designations which the youth of the different sects fling at each other wherever they have occasion to meet; and thus contribute to strengthen and establish the sectarian and rancorous element in them. A nation thus divided, and its various sections set in virulent and vigorous antagonism against each other, must always be unsettled, and often in imminent peril from intestine broils and convulsions. A national system based on the principles already indicated, carefully excluding the religious element, seems to be the only probable mean of abating, if not, of extirpating, this enormous evil.

In any system of national education, bearing necessarily upon the habits of thought, and the general interests of many classes holding various and very different religions, the Bible even should not be appointed as a school-book for religious instruction;—and, as a book of lessons, as it is and by itself, it is unsuitable; and the familiar use of it in this way tends directly and decidedly to diminish in the minds of youth just reverence for the Word of God, and reduces it in their estimation to the level, if not below it, of the ordinary compilations made with discretion and care from profane writers; and prepares them for entertaining and embracing the principles of infidelity. Besides, to act otherwise is to obstruct education both technical and sacred. For a government to make grants for education, embracing in some form religious teaching to all sects, though in a civil aspect, all of them have equal claim,—is to proclaim their own thorough indifferentism on this important matter, and to contribute greatly to the spread of scepticism and disbelief. And should these grants again be confined to some privileged sect, and to one class of religious opinions; then, this obviously tends to foment, exasperate, and perpetuate animosities, jealousies, and contentions among existing sects, and is fundamentally and socially unjust, as the funds which go to sustain such grants are supplied from the general taxation exacted from the nation as

such, and as the rights of conscience are thus invaded and disregarded.

The magistrate, as such, is obligated to regard man in his entire nature, spiritual, moral, and religious, as well as physical; and to secure his subjects the free exercise of all their faculties, so far as that exercise is not hurtful to others. With this condition—each person ought to have the free and unrestrained exercise of his civil rights, and unencumbered religious action. Man has secular and sacred relations, and these must have their modes of expression and their sphere of action. This sphere the Magistrate is obligated to keep perfectly open to all, as also to afford equal protection to all, to secure free scope for the exercise of religion under the various forms it assumes, and to disallow the action of churches beyond that point. Into the spiritual sphere there must be no intrusion. The action of Christian societies must be limited to that sphere. In a national system of education, to select one form of religion, and appoint and provide for the teaching of it, would be to give decided preference and special encouragement to that form; and by doing so, to show direct disfavour, and to give direct discouragement to all other existing forms. Injustice and oppression would be thus perpetrated.

To appoint the Bible to be used in the national primary school, whether on the part of the State directly, or on the part of the majority of ratepayers legally authorised, would be to violate the claims of equal citizenship, and to contravene the rule of perfect religious equality. In almost all districts there are various religious sects. Rarely, except in Ireland, does the population of a district belong exclusively to one sect, and though it often were so, yea, though it were so everywhere throughout the kingdom, the religious element should not be embodied in the national system. Primary education belongs to the citizen. Religious instruction of the young, and others needing it, pertains to the Church, and ought to be limited to its distinctive organisations, and this even when the parties that constitute the Church in a given district, and the population of that district, are exactly the same. But usually there are various sects, and

then such an appointment cannot be made without positive injustice and detriment. If the Protestant English Bible should be used as in the Scotch parish schools, and in the Government schools in England, then this would be a direct grievance to Catholic parents who might take advantage of the primary education, and would, as other citizens, be taxed in payment of its support. If the Catholic Bible should be used, the grievance would be similar to Protestant parents, who might need to take the benefit of the elementary instruction given, and would, as others, have to sustain the schools and teachers. Nor would it be otherwise with the Hebrew, who does not recognise the New Testament as a part of the Word of God, but which occupies a place in both Protestant and Catholic Bibles; and thus the Hebrew parents who might avail themselves of scholastic institutions for primary education for their children, which they are, as other citizens, required to maintain, have to submit to an obvious grievance, or to incur additional expense in the education of their children, by which their sacred impressions and beliefs shall not be derided and set at nought. Nor can it be otherwise with the Mahomedan, whose book of faith is the Koran; or with the Hindoo, whose sacred book is the Shastra, recognised by various sects—the Bengalee Deists, the Buddhists, the Brahmins, the Parsees; or with the Pagan, whose form of faith, if he have any, may be nothing higher and nobler than the traditional beliefs connected with the worship of his household or territorial gods. But all these are citizens, and their children need primary education. To admit each sacred book into the national school for use in the prosecution of technical tuition would be impracticable, apart from its being unreasonable and unjust. State support to the whole would, while it might be in form equal to all, involve positive indifference to all forms of religion, and be fitted to promote unconcern in regard to it, if not decided and open infidelity. If the power of selecting the sacred book be intrusted to the magistrate he can only act according to his light, his knowledge and conviction; and his official selection can only be his individual belief, and may as apt be with the wrong

as with the right, with error as with truth ; and in the case, it may be, of seven sacred books, the selection of any one of them would be a proclaimed rejection of the six, and a discouragement given to them ; and much injury publicly done to the adherents of the six respectively, would be calculated to offend, disturb, and dissatisfy, as not only their faith would be put in a position of degradation, but their money would be required to sustain the machinery by which this would be done, involving insult, unrighteous exaction, and constraint. Those who insist on Bible and Catechism teaching in national preliminary schools may be much disposed to sneer at these specialities, especially when they indicate very small sections, as if the rights and claims of conscience depended on number and position, and not on its inward function and personal privilege, and direct and inalienable relation to the Supreme Lawgiver. They exist, however, and their existence and disabilities demonstrate that generalisation in governmental arrangements on education has not yet gone sufficiently far, is not commensurate with the condition and wants of the citizens. The principle of honesty is violated as essentially in the theft of a penny as in that of a thousand pounds. The system of education that provides not relief to the conscience of every citizen on the point of religious belief comes far short of the demands of equal citizenship, which involve and require religious equality, and where it is not conceded injustice and oppression are inflicted. The votaries of the religious system of national education may take refuge in their ancient usages and prepossessions, but these cannot fail to yield to, and, in course, vanish before the claim from equal citizenship, which is elemental, not merely to this or the other nation, but to the race ; and is as indestructible as human nature. The increase of true enlightenment as to what is civil and for the public weal, and of a just appreciation of individual rights irrespective of external position, shall insure this. Certain parties professedly in the ranks of Christian willinghood, in deliberating on a national system of education, appear disposed to allow the majority of the ratepayers to determine the form of religion to

be adopted, and the manner of teaching it. This is wrong in principle, inasmuch as it would violate perfect religious equality; and, if the truth is sought, the majority have not, any more than the single magistrate, the power of discerning it unerringly; and in certain positions, as in Ireland, they would, in the apprehension of the Protestant mind, encourage and sustain superstition and an irresponsible priesthood. This plan is narrow in its spirit, and its principle and provision are very remote from truly national objects, and therefore wholly unsuited for such a system, and from what even the Irish school system at present is, though suffering of late some dilapidations. The vice and manifold hurtful results of this system in the case of the majority are foreshadowed in the pretentious, arrogant, and intensely sectarian resolutions recently adopted by the Catholic prelates, forbidding the children of their communion attending the mixed schools, and enjoining that the religious teaching must be given under their own superintendence, which involves a denunciation of a national system for Ireland, irrespective of the sects, Catholic or Protestant. The Catholic Church, as all other churches, should care for the religious teaching of the children in its communion, and if Catholic parents shall, under the direction of the prelates of their Church, refuse to send their children to primary national schools, a civil penalty should be imposed, as exclusion from all governmental service, primary education to all—not interfering with the rights and claims of conscience—being essential to the well-being and safety of a nation. What important instruction and warning does this fact give to all who insist on Bible and Catechism teaching in the primary schools of a national system, both in Scotland and in England, in Established Churches, and among Dissenters. These prelates demand a denominational system to their Church, and with what reason can the Protestant parties refuse who insist on denominational systems to themselves. To urge, in support of their views, the Catholicism in the matter would only provoke the deserved derision of intelligent citizens of every sect throughout the kingdom. Shall they unsheath the sword of persecution and strive against a

denominational education for Ireland, when they maintain the same system for the children of Protestant Churches, whatever may be their form of Church order and rule? This would be unspeakable intolerance and dishonour, and would fall by its own iniquity as a fetid and hateful thing. They should repel the denominational system for Ireland, and, to give them strength and moral power for the struggle, they should relinquish wholly the denominational system in Great Britain, and go along in heartiness with the associations that are being formed everywhere for promoting and securing an unsectarian national system. But whether these denominationalists will do so or not, the populations which shall sway and give impress to the legislation of the empire will be very soon far in advance of them, leaving them behind as the bark that has in the storm been stranded and engulfed in hills of sand, not to be revisited by the ocean's wave, nor lifted from its deep imbedment, remaining the prey of inherent decay and desolation, and in due time disappearing. It was a nearer approximation to a right system when the same class adopted and set forth the principle that religious teaching, in a national system of education, should be superintended by whomsoever the parents and guardians may appoint, at separate hours from the ordinary teaching, and should be paid for by a separate charge. It is to be much regretted that, in the present stage of the educational movement, there should have been any deviation, for any object whatever, from such an equitable and workable method, which precludes the selection of any special form of Christianity, as the Protestant, Episcopalian, or Presbyterian, embodied in their respective creeds and catechisms, and the discouragement necessarily so given to all other forms of Christianity, and also all other forms of religion that may obtain in the land.

Though the various classes of Methodists and of Non-conformists in England, Congregationalists, Baptists, etcetera, have made considerable educational efforts in erecting schools and supporting teachers; yet they have, even along with English Church schools, come far short, as yet, of meeting the exigencies of the

population, as educational statistics show—thus rendering necessary the institution of a national system in all its provisions commensurate with these exigencies, and capable of easy expansion, as new exigencies might arise by an increase of the population as a whole, or in particular districts. The English denominational school system is under the entire control of the Privy Council. In a national system, this arrangement, however serviceable it may have been, and it has been not a little so, would have to merge its present position, as it is limited in its provisions, and even sectarian in its regulations on religious teaching. The Non-conformist portion of schools in England are designed and maintained for communicating both secular and sacred instruction, and are thus thoroughly denominational. In a national system, entirely free from any special selection and encouragement, these denominational schools would require to be given to the State at an equitable compensation, and placed under the management of district directors, to be invested with the local superintending power. For such to receive their location, and to retain their denominational and religious function, would be to receive State pay for the teaching, not only what is elementary, but what is sacred, and wholly inconsistent with the principles and obligations of Christian willinghood. The Voluntary School Association is a deliberate and earnest protest against this system of compromise and dereliction, and may serve in some degree to bring them to adopt a less doubtful and a more excellent way. The Free Church of Scotland might continue its present system with some measure of consistency, as, in a certain aspect, it still holds the State Church principle, so far as national sanction is concerned. Association and habit, as well as secular interest, may operate for a time with the Methodist and Non-conformist sections in England, in deterring not a few from relinquishing their schools and merging them into a national system, and providing, as they might deem meet, separately for the religious instruction of their children. But it may be hoped that the great proportion of them, guided by common sense and just ideas of civil equality, would fall in. Their primary education would be



separated from the religious—the one would merge into the national rule, and the other would remain in the denominational connection, as heretofore, and as it ought ever to remain.

Some educationists seem to be disposed to maintain the Scotch parochial schools in the condition in which the branches fitting students for entering the Universities may be retained and expanded. This may not be objectionable—it may be a boon, and not undesirable in a national system ; but, in regard to such a system, the elementary part of education should be mainly contemplated as the basis ; and the ornamental and literary should be left to the device and liberality of those in opulence. This section of educationists prefer that the Scotch schools should be wholly disengaged from the Privy Council Minute, and that the funds voted by Parliament, though paid through the Privy Council, should be administered by a body purely Scottish and entirely disconnected with the English denominational system, which is not the arrangement that at present obtains. This might meet the peculiar and parochial circumstances of Scotland ; but the less specialities in a national system, the more efficient will it be ;—and the Scotch schools should be stript of their denominationalism, and merged into a national system embracing the United Kingdom of Great Britain and Ireland, and establishing primary schools sufficient in number and equipment, without any reference to sects or any provision for religious teaching. Moreover, this class of educationists suggest several ameliorations in the Scotch Parochial Schools. The office of teacher is held at present for life—unless moral delinquency should be proved. This is a source of great injury to the public, and has had a tendency to lower the profession. An indolent and unconscientious schoolmaster is a vexatious and an oppressive evil—especially in landward districts, where a temporary remedy is not easily to be found—which may inflict hurtful consequences on successive generations. According to the interpretation which the Courts of Law have placed on the tenure of parochial schoolmasters, nothing short of moral delinquency was, prior to 1861, a ground for removal ; but how difficult it is, in general, to substantiate



this, even where there may be much reason for the charge—especially with the present superintending ecclesiastical authority, which is sectarian. The great object to be sought and attained in the matter, is to secure the public against inefficiency which is not provided for and secured by the existing law, and which ought to be made expeditious and economical; and to protect the schoolmaster against malevolence, persecution, and caprice, which is not sufficiently done at present. The schoolmaster's action in the discharge of his duties should be independent. Ample remuneration while he is in vigour should be allowed, and a sufficient retiring allowance when his strength fails. To secure his independence there should be a central power of regulation. While the local authority should have the power of electing a schoolmaster—arranging generally the subjects to be taught, and the scale of fees, and the hours of teaching; yet, in order to maintain the proper independence of the schoolmaster in his own authority, a central board is required and should be composed of two-thirds of the Professors of the Arts classes in the Universities of the United Kingdom; and one-third from the Privy Council, before whom all complaints against the schoolmaster should be brought, and by whom these should be faithfully examined and adjudicated. The local management should be open, free, and responsible, and widely extended. The less restricted it is, within reasonable limits, experience assures the more intelligently and honestly will it discharge its functions. Thus a national system, in order to secure efficiency and stability would require to provide competent teachers, ample accommodation, adequate salaries, a suitable retiring allowance to the aged and infirm, a local rate and a local committee of management chosen annually by the ratepayers, a properly constituted board for the trial of the qualifications of teachers, and for the adjudication of all complaints against them, and to be based on a full recognition of the rights of conscience—on learning, and the claims of equal citizenship, embracing elementary schools according to the actual wants of the population—Normal schools, for the proper training of

teachers, male and female—Grammar schools in suitable localities—Colleges and Universities,—as so many graduated points of an entire system ; and open to all, both in regard to teachers and scholars without any religious test—and so constituted as to promote and secure the greatest measure of public educational benefit—being governed and administered by the ratepayers. This would be akin, in many points, to the national educational system that obtains in Holland.

The English Education Bill, amending the law relating to endowed schools and other educational endowments—a marvel of achievement in its unobstructed progress in both branches of the Legislature—indicative, not only of the competence of Mr. Forster as the acting Minister of the Educational Department, but of his sagacity and administrative ability—contains distinct and ample provisions for the relief of conscience in the matter of religious teaching, by securing that the children of Dissenters may, if their parents and guardians signify their wish to this effect, withdraw from the religious teaching in the schools ; and, if boarders in an endowed school, they may decline attending at any prayer or religious worship, or series of lessons on a religious subject, without losing any advantage or emolument in such endowed school ; and religious opinions and non-attendance at any particular form of religious worship, shall not disqualify any person from being a member of the governing body, or a master in such school. This is so far well, and as much, perhaps, as could at the time be attained ; but the method is calculated to be ensnaring and deceptive to the youth of Dissenters. Entire equity shall not be done and maintained till the religious element shall be wholly eliminated from all schools, and the religious teaching separated from the primary, and given at a separate hour by those whom the parents and guardians may choose to employ.

The Education Bill of 1870 contains many suitable and beneficial provisions ; but on the point of religious equality, it is an injustice and obstruction artfully contrived to throw all influence on the side of State Churchism, and can be viewed in no other light by Nonconformists of every class, than as a small instalment

of what must be sought, whatever may be the effort or sacrifice, as a national system on the vital and simple principle of religious equality, and co-extensive with the actual exigencies of the nation.

To exclude the Bible and religious teaching from a national system of education would, it is alleged, involve the avowal of Deism, if not of Atheism; and give direct encouragement to them; yet, it is very remote from this—essentially it embodies and enforces the very opposite. It is the most sacred of all educational systems, because it does not violate the most sacred of all rights—the rights of conscience. It recognises man as a religious being, who, in this matter, is subject immediately and only to Jehovah; and thus, as a fundamental principle, it owns Divine Providence, and offers perpetual homage to it, not admitting in regard to it whether the homage be inward or outward, prescription, or limitation, or enforcement. It does not take religion under its control. It is the Atheist that does so, because, with him God is a phantasm, and conscience an imbecility and a prejudice; and he can with consistency persecute. A ruler of this stamp may, in order to manage the sacred predilections of his subjects, furnish them in school and in church with a piece of mechanism for their diversion and gratification. According to his theory of man and the universe, he repudiates alike all systems and forms of religion; but, as a matter of policy, he may show favour to the most extended and influential section of religionists, or to all, should his way be clear to do so without commotion and convulsion. And the High-Churchman occupies the same position as to the results of his system. By his sectional creed and prescribed form of worship in connection with it, and the secular provision made for its support, he presumes to intercept his allegiance to Jehovah as his Master, whose will alone is to be obeyed, even in the tuition of the school; and proscribes all sections and all forms of religion but his own, as in antagonism to the truth of God. The State-Churchman, whether high or low, stern or pliant, invests Government with the right of pronouncing for the nation and its seminaries—one religion to be true, and all

others to be false ; and suspends over them the sword of repression and extermination. With him disbelief and dissent are never lawful. The Dissentient from the State-Church order falls into civil disobedience, becomes a rebel liable to penalties, which mercy or policy alone, not justice, has modified or remitted. With him Dissentients are merely tolerated, their liberty is a boon, a sufferance—never a right. It is properly not liberty; it is only, as Mr. Dick states in his "Dissertation on Church Polity," and elucidates, in a philosophical spirit, with much logical exactness, elegance, and force, "an enlargement of the captive's range," a slackening of his galling chain, as it menaces him at every point, and in every stage of his existence, as "Death holds his dart over the wretches in a lazar house, shaking it, but delaying to strike."

Aristocratic predilection and sectarianism may be apt to believe that an extension of this breadth would lessen, if not abolish, as to legitimate influence, all the gradations of rank, and authority, and opulence, and expose the country to insubordination and anarchy. The risk of this may be held to be very much in proportion as ignorance obtains ; if it prevails, the risk is greater, but if it does not, the risk is much less ; and though discontent should on any ground spring up, it is not so apt to be so unreasoning and reckless in an educated community, and therefore that fact carries in it a powerful inducement for the extension of primary and unsectarian education ; and then if the religious element in any form should obtain, especially in association with superstition and caste, the risk is much greater, and commotion on this ground is apt to be more intense and devastating, as seen in castes in India, and in sects in Ireland, and at times in Great Britain—thus enforcing the arrangement which would exclude the religious element from all national educational schools. No doubt stern lessons have been given, in almost all ages, of ruthless devastation which the stimulated masses have measured out to some who have made manifold efforts and much sacrifice, to elevate them in knowledge and freedom, and in the scale of social influence and enjoyment. The uneducated popular

feeling is always in antagonism to the toleration of opposite opinions. The reasonableness of this is not seen by those in this condition. It becomes apparent only by degrees to the judgment of men. It is still less seen when an inquirer becomes the critic of all opinions. Individualism then absorbs. Free inquiry brings men into intense collision with tradition and prepossession, which tend for a time to create envyings and jealousies among those whose opinions are in opposition to one another, section with section, aggravated often by invectives and reprobation. In the masses, prepossession, when in any measure impugned, is prompt, and frequently impetuous in instigating to repel and persecute the true and the benevolent, no matter how varied, and manifold, and persevering the works of self-sacrifice and beneficent effort for the public benefit. These all go for nothing. Roused into vigorous action, it rushes on in its destructive course. It is thus with caste in its various phases in India, with the superstitious sects in all lands, and with the shibboleths of the Protestant sects wherever they obtain. Wisdom, and goodness, and integrity, are no shield. Socrates spent his long life, which reached threescore and ten, within the walls of Athens (except at the call of war), in the search of truth—in the acquisition and diffusion of knowledge—in continued and sustained efforts, by conversation and prelections among the most famous artists, poets, orators, and statesmen, and the ordinary citizens whom he met in the market place or elsewhere, with the design of stirring up all to comprehend what it is, really to know—what, as human beings, they ought to do—and what they might with reason expect to occur. Observation and experience were the sources whence he sought to gather his knowledge; and thus by an essentially inductive method, which foreshadowed the Baconian in a coming and later age, to develope and increase mental power—to advance true knowledge—to discourage and repress vice—and to attract to, and educate in, virtue. But his higher moral code, and his juster estimate of true science, provoked the derision and hostility of not a few, though he was attached to none of the sects, being neither a sophist nor a dogmatist, nor a cosmogenist; and

Aristophanes caricatured him in the "clouds," and endeavoured to turn him into an object of contempt and dislike. And thus at last, as the movement which the sage led was an intellectual revolution, and the theology which he taught was neological, he was charged with neglecting the public worship of the gods of his country, and also with corrupting the Athenian youth. Expressive of public feeling at the time, and of the envenomed spitefulness accumulated in many of those whose ignorance and pretensions to knowledge he had honestly exposed, the innovations on the popular religion which he had made were adduced before the judicial assembly of Five Hundred, and he was condemned to drink hemlock. Death he met with calmness and firmness; the touching and instructive incidents connected with which, are finely narrated in the *Phædri*, and conspire to establish faith in immortality and moral order. Thus he fell before the democracy whom he so long and so diligently sought to enlighten and improve. Soon, indeed, did they writhe under the remembrance of the flagitious crime; and those who formally accused him, incurred the vengeance of the power to which they appealed, and which sustained them in their crime. His martyrdom gave stability to his philosophy, and the act of intolerance introduced the philosophical age of Plato and Aristotle, the most splendid period of intellectual greatness which had ever obtained. The schools of Athens for more than a thousand years maintained there the light which his adversaries sought to quench, but which was thus only made more conspicuous, and largely diffused. The pure and reformatory life he led, is set forth in the *Memorabilia* of the affectionate Xenophon, and in the *Dialogues* of Plato. It was thus, too, with Neckar, who was ambitious and aspiring, and who, at the crisis of the American war which was sustained by France, was made Director-General of the finances. But all expedients failed to maintain them; and retrenchment, the system which Turgot recommended, had to be adopted through stern necessity. Then the Court and nobility began to show dissatisfaction. He now insisted on having a seat in the Council, which he had not previously possessed. This was refused, on the ground that he

was a Protestant, and he retired to Coppet, on the banks of Lake Lemman, afterwards celebrated as the residence of his daughter, Madame De Stael. Four years after, on the eve of the Great Revolution, when the King consented to convoke the States-General, and the ruin of French finance was consummated, he was recalled, and reinstated in his old office, and made Prime Minister. Under his auspices the Tiers-etat was permitted to send as many representatives to the new Assembly as the two other estates together. This was something near to Universal Suffrage. The Tiers-etat declared itself a National Assembly, thus nullifying the estates as separate estates. The King dismissed Neckar, and dissolved the Assembly, which occasioned the insurrection which ended in the capture of the Bastille. Ten days after, he was once more recalled, and returned in triumph to Paris; but he had not genius and power to guide the Revolution which he had evoked. Mirabeau opposed him with vehemence and vigour. The Revolution soon left Neckar behind, and he resigned and became an exile in Switzerland. When there, he wrote his "Plea for Louis XVI.," and, on this ground, the National Assembly then declared him an emigrant, and punished him by the confiscation of his property! See Madame Neckar's "Melanges," by her daughter, Madame De Stael. Madame Neckar (Susanne Curchoa), daughter of a Protestant pastor in the Pays de Vaud, was not only beautiful, but learned, and possessed mental power superior to that of her husband.

Such unusual and extraordinary political eruptions of prejudice, and passion, and rapacity, necessarily soon expend themselves. Were it not so, the social fabric would speedily perish. But human nature, as much, perhaps, from a desire of self-preservation, as from a consciousness of right and equity, recoils from persistence in such outrages of barbarism and ferocity, and settles down into quiescence, order, and submission. All projects on the part of the working classes which contemplate the fixing of wages, and the sharing of the products of capital, and thus substantially seizing what is not their own, are a direct contravention of right freedom, of equal rights, and equal laws, and of



social well-being ; and eventually and of necessity bring disaster and distress on those who sustain them. It should be enough that skill and labour should have unrestricted scope in the market-place. Force, whether on the part of the employer or the employed, would be subversive of the obligations which arise out of the relations that subsist between them ; and of social weal ; and legislative interference, to regulate demand and supply, would tend to divert capital into other lands, and to involve us in confusion, insubordination, anarchy, and absolute despotism.

To the Church alone, asserts the Church of Rome, belongs the right to judge of all matters in religion ; and he who differs in opinion from her merits death by burning. This is the solemn dogma of the canon law. On this dogma the crusades were founded. On this dogma, the Inquisition, with its fourteen modes of torture, was reared and established. The Koran or the sword was the cry of the Mahomet of the East. Belief or the stake is the cry of the Mahomet of the seven hills. And neither of these has lost his exterminating spirit, or sheathed his sword. The Romanist violates the fundamental principle of his creed, when he tolerates, as the Protestant violates the fundamental principle of his Protestantism when he persecutes ; though, alas ! at times, some bearing the name have persecuted. In these times the agonies of the torture, and the still sharper agonies of the stake, Rome may not now much employ. But instead of these instruments of suffering and destruction, the solitary cell, with its slow, corroding, ever-recurring, and ever-enduring misery, has been often used. How overwhelming to pass through an avenue of horrors to the grave ! The silence becomes intolerable, the spirit fails, the health sinks ; at length comes imbecility, often idiotcy, and then death. A scaffold has not half its terrors.

Force, in no form or measure in religion, will convince and convert. Force may induce myriads who have no just apprehension of revealed truth and its immense importance, and of their obligations in regard to it, to put on the mask of hypocrisy ; but an honest man may be put under chains, or cut to pieces, or burnt at the stake, and his judgment and conscience shall remain



unaltered. The spirit which allows entire freedom of conscience we should carry out in our whole procedure. When the opposite spirit rises up, we should strive to restrain and suppress it. But rise it may. Did not James and John say, "Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did ? But he turned and rebuked them, and said, ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." "And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us. But Jesus said, forbid him not ; for there is no man which shall do a miracle in my name that can lightly speak evil of me." "One of them which were with Jesus stretched out his hand and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, put up again thy sword into his place ; for all they that take the sword shall perish with the sword." How often has this result been mournfully verified ! Zwingli, though clear and just, as we suppose, in most of his conceptions of revealed truth, took the sword to enforce belief in the faith he espoused, and perished by the sword. Invariably should we do to others as we would wish them to do to us. The persecutor of to-day may be the victim of persecution to-morrow. Under every form of religion, intolerance and persecution ought to be scorned. Toleration may be held, in a certain aspect of it, to be a privilege ; but, in the act, it is an insult—in its spirit, it is a detestable tyranny. It is only the tiger muzzled. We ought to abhor as much the cruel and flagitious jurisdiction of the Star Chamber, and the ferocious enactments enforced in the Solemn League and Covenant, subscribed in 1644, and which award fine, imprisonment, and death to those who should observe Mass, even in private, and worship images ; as we do the fourteen tortures of the Inquisition, and the exterminating decrees of the Vatican, or the blood-bathed sword of the false Prophet. We should alike repel and plead against the spirit that led Sir Thomas More, a Catholic, to the scaffold ; that kindled the flames that licked up the limbs of Servetus ; that executed Cargill and Fenwick ;

and that shot the peasant Brown in the heath-clad and desolate wilderness. "He whom the Son maketh free is free indeed." Seek "the liberty wherewith Christ doth make his people free." And having found it, "Stand fast in it."

How these State preferences to certain sects, and State tendencies to interfere with and provide for the religious training of the young, a matter which does not lie within its sphere at all, obstruct the progress of knowledge, and social and material improvement. Shall this condition of society always continue? Shall not the elements of rapid progression, which are almost everywhere beginning to permeate it, upheave, and eventually toss aside these inveterate and obstinate impediments? Count Montalembert stated on a recent occasion, when at Malines, the Rome of Flanders, and met with much acceptance from his audience, "Without mental reservation, and without hesitation, I declare myself in the interest of Catholicism itself, an upholder of liberty of conscience. I frankly accept all its consequences, all those which public morality does not reprobate, and which equity commands. The faggots lighted by a Catholic hand inspire me with as much horror as the scaffolds on which the Protestants immolated so many martyrs. The gag forced into the mouth of whomsoever lifts up his voice with a pure heart to preach his faith, that gag I feel between my own lips, and I shudder with pain. The Spanish Inquisition saying to the heretic, 'The truth or death,' is as odious to me as the French terrorist saying to my grandfather, 'Liberty, fraternity, or death.' The human conscience has the right to insist that those hideous alternatives shall never again be presented to it."

True freedom has ever been met by resolute and inveterate resistance, and has often been placed in imminent peril. But it shall not be overwhelmed and crushed. Amid the restless spirit of antagonism which it has to encounter, amid the violent agitations and sweeping convulsions thus originated, it alone can venture on this vexed sea, 'with its abysses, its whirlpools, its rocks, its calms, and its hurricanes,' "without distrust and without fear." It "alone will not be engulfed." It "alone has the

compass true to the pole." It "alone has the unerring pilot." This personal freedom is important as a natural right and social privilege, and is when withheld, or alienated, or unrighteously restrained, that for which the heart sighs and longs. But there is, after all, a freedom higher, and nobler, and more needful than this—the freedom from moral enslavement, "the glorious liberty of the children of God," which is the essence and basis of sacred freedom. Mankind are in moral enthrallment and degradation, "sold under sin," "servants of corruption," "led captive by the devil at his will," and dishonoured by the works and bondage of sin and the world. The freedom which Emmanuel has obtained by self-sacrifice and self-immolation on the accursed tree, by the fulfilment of the Divine Law for the salvation of sinners, which He offers in the proclamation of the good news of mercy, and confers by the power of His Spirit, embraces relief from guilt through faith in His perfect righteousness—actual deliverance from the reign and presence of evil bias in the heart—elevation to the enjoyment of invaluable spiritual privileges, and a continued and growing anticipation of a holy and blessed immortality. This is true, ennobling, and imperishable freedom, bearing in it the restoration of lost excellence, power, honour, and peace. Incapacity for good is abolished, impurity and vileness are abated and made to pass into extinction; destitution is replenished;—a new era is begun, the conquest of lust, of the world, and of the ruler in the hearts of the children of disobedience;—the works of darkness are relinquished, the swollen waters of wickedness in the heart have trembled under the action of the divine presence and power and receded, as did the Red Sea and Jordan when the symbol of the Divine Leader approached them, and a pathway was formed for the sacramental host of Israel to pass over, "the sea saw it and fled; Jordan was driven back." Inestimably precious and vast are the immunities which those thus touched, moved, transformed, and saved enjoy. "For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." No freedom equal to this. All

other freedom pertaining to man's mental and moral nature is vassalage, and in it there is an inexhaustive fountain whence waters bitter as those of Marah ceaselessly and profusely flow. What compared with this freedom in Christ are the liberties achieved at Runnymede, or Washington! What the rights and privileges, though great, relating to social order and well-being, which those forms of government distinguished by the wisdom, equity, benevolence, and dignity of many of their institutions, won by combination and struggle on the part of the oppressed, and at the incalculable sacrifice of myriad patriots and heroes, and consecrated by the pangs, and grief, and tears of the bereaved, the widow, the fatherless, and the orphan! These fade, suffer change, and must vanish. But this freedom which liberates and ennobles the soul, immortal by the will of its Creator, remains unchanged amid the conflicts of nations, and the storms and desolations which may arise in the social system during revolving ages, unfailingly training the soul to be the associate of angels, and no adverse power, seen or unseen, shall ever enslave again. The Redeemer who confers this liberty on man shall maintain it, and shall not fail him in the most trying and perilous emergencies. His preservation and adequate supply are ensured. "Him the Father heareth always," and the charter of his freedom is confirmed by the blood of the everlasting covenant, and bears the seal of the Almighty, which cannot be broken. No despot can destroy it, and no anarchy unsettle and overthrow it. It is as imperishable as it is rich and glorious, and fraught with pure and ineffable satisfaction.

"He is the freeman whom the truth makes free—  
All else are slaves."

Secular freedom may be realised and enjoyed in large measure, yet the moral freedom which is through Immanuel, may not be shared. There may be a certain kind and amount of knowledge of revealed truth, a profession of the Christian faith, and some outward reformation; yet the reign and power of evil bias may not be broken. So it was with the young man who came to Jesus inquiring, "Good Master, what good thing shall I

do that I may have eternal life?" And when directed to "Keep the commandments," he alleged, when these were specified to him, that he had always observed them; and inquiring still further, "What lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions." Whatever may have been his regard for the Great Teacher and sacred things, the power and rule of thorough worldliness remained untouched, and he did not as the Good Master required him to do. Felix trembled, while he listened to Paul's oration on "temperance, righteousness, and judgment to come," and professed a wish to commune with him on these matters at some convenient season in the future, but the desire of spiritual instruction and benefit never came in any of the subsequent interviews with him which he had, and the trembling subsided, and the works of darkness were prosecuted as heretofore.

The brilliance of original genius and of scientific renown which encircles Bacon is shaded by the acts of sordidness and meanness in which he indulged. Here he was an ignoble slave. The glories of Marlborough which gathered around him from theatre to theatre of warlike operations and conflicts, and thickened on him by the dazzling victories achieved at Blenheim, Ramillies, and Malplaquet, are dimmed by the homage paid to the image of avarice hung up in the chamber of his heart. Here he was an imbruted devotee. The freedom which is through Immanuel carries in it real transformation of character, emancipation from errors and sophistries, bows reverently and acquiescently before revealed truth, and prompts to the fulfilment of the Divine will in the law of righteousness, stimulating, as obligated, to quench ambition, repress pride, subvert envy, restrain concupiscence, subdue a spirit of retaliation and vindictiveness, repel all that is impure in the habit and conduct of the world under the reign of sin, and cultivate with assiduity, "Virtue, knowledge, temperance, patience, godliness, brotherly-kindness,

charity." "Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit." "Wherefore, by their fruits ye shall know them." Those thus privileged are favoured with the anointing of the Divine Spirit, and with gracious impulses and supplies, as needed for the promotion of their renovation and growth ; and they offer continually unto God homage, sacrifice, and service. There is a real likeness to the Perfect Pattern, progressively developed in their heart and life ; and they are placed under a process of real preparation for His everlasting kingdom. Having been begotten to a living hope, they are obligated, not only to consecrate all their powers, mental, moral, and physical to His service, but to avoid whatever might displease Him—to deny self, self-pleasure, and all ungodliness ; and to exercise their understanding, will, affections, conscience, powers of action, and members of body, in full accordance with the requirements of the Divine Law, and the claims of the redemption by Jesus Christ. "Ye are not your own. For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." "For to this end Christ both died and rose again, that he might be the Lord both of the dead and of the living." There should be careful endeavours to be useful in the age in which they live ; and unshrinking courage, unbending decision, and increasing liberality in the maintenance and diffusion of the truth of the Redeemer. "Be ye stedfast in the faith." "Quit you like men." "Be not thou therefore ashamed of the testimony of the Lord."

There can be no comfort and safety but in the redeemed church. It is imperishable. All else is fading—a basis of sand—a refuge of lies. The moral freedom which is through Christ shall triumph over all opposition. It cannot be rendered facile and submissive by the blandishments of the world. It stands intact amidst the wreck of empires, and the ebullitions and fury of contending nations ; and never shall cease its action and manifestations, until it shall establish an empire bounded only by the purpose and reign of perfect equity and Sovereign love. Unreserved and open consecration to God imparts real worth and

true dignity to those to whom it belongs, however humble their outward condition. Bible truth, the Divine Sacrifice offered on the cross of Calvary, and the mission and power of the benign Spirit—not self-power apart from the divine—not self-effort—not self-reliance and self-trust, as some moralists and Christian teachers say, though vainly—are the great means Jehovah employs for the regeneration and deliverance of the bondage-smitten, and sorrow-burdened world. Empire after empire shall thus be made to yield to the Prince of Peace, till all nations shall know and own Him. Then the antagonism of Antichrist, and the delusions and degradation of superstition shall wane and disappear; and the salutary influence of the liberty of Immanuel shall permeate, not only the refined and civilised populations of Europe, but the teeming myriad outcasts that are to be found at its great centres, devouring, like so many cankers, its mighty heart; and the sumless dwellers in the gardens and spicy plains of Arabia, the inhabitants of the depths of the vast and almost untrodden forests of the New World, and the lands visited by the burning rays of the equinoctial sun; as also the peoples that occupy the regions of everlasting snow; and the voice of sacred freedom and redeeming mercy shall be everywhere heard.

“ O catch its high import, ye winds as ye blow !  
 O bear it, ye waves, as ye roll !  
 From regions that feel the sun's vertical glow,  
 To the furthest extremes of the pole.  
 Equal laws, equal rights to the nations around,  
 Peace and friendship their precepts impart ;  
 And wherever the footsteps of man can be found,  
 May he bind the decree to his heart.”

In sure and lively anticipation of this result, revolve the predictive announcement, and plead its fulfilment—“ The glory of the Lord shall be revealed, and all the ends of the earth shall see the salvation of God.”

## II. SACRED FREEDOM

Relates to religious right, privilege, and obligation. The will of man, as a sinner, is opposed to God and His service. The



service inward and outward, that is pleasing to God, arises from his will as renewed. This is real personal freedom. The true Church of Christ is composed of persons whose will is transformed. In connection with their association stand Elective Power as the right and privilege of all its members, male and female; Congregational Eldership, teaching and ruling;—the fundamental principle of government in Christ's house; and Universal Willinghood, the power on which Christ has devolved the sustentation of Christian ordinances, embracing the choice, gratitude, love, faith, and conscience of all true believers; and opposed to every form of a civil establishment of religion. Foreign secular aid is not recognised and admitted on this subject, as shown in Christ's instructions given to the twelve apostles and seventy disciples, and in apostolic teaching and practices; and when exacted from a Dissenter from a State Church, involves an invasion of the claims of conscience and equity. The elucidation of these essential principles of Sacred Freedom, not falling within the scope of the Institution's design, has not been given; and reference, meanwhile, for information on them, in all their aspects and bearings, may be made to the works of Rev. William Bradshaw; Dr. Owen, Dr. Brown, Langton; Dr. Thomas Goodwin, Dr. Bennet, Dr. Samuel Miller, Princeton, New Jersey; Dr. Smith, Charleston; Whately, Wardlaw, M'Kerrow, David King, J. G. Lorimer, Warburton, Paley, Inglis, Locke, Milton, Adam Gil, Graham of Newcastle; Robert Hall, Conder, Marshall of Kirkintilloch; John Brown of Edinburgh; Edward Miall, Andrew Coventry Dick, John Peden Bell, John Ker, Jonathan Dymond.



## CHAPTER XI

### RESULTS OF RIGHT PERSONAL EDUCATION AND OF ITS NEGLECT.

Results of right personal education arise from a fixed law of our nature, and from arrangements in the Divine Government : The law unfailing : Deviation involves manifold and sure dangers : This truth also exhibited in the material universe, and in the social relations : The moral law, observed, yields benefits ; neglected, disasters. The remedial system : Results of right self-education, aids the discharge of obligations and the secular duties of man's present condition : Education to be commenced with the first development of reason : Knowledge of some secular employment should be obtained : Care continued to increase knowledge : Its contribution towards good character : Effort and perseverance requisite : Ignorance favours immorality : Self-control essential : A right knowledge of revealed truth originates an enduringly good character : Divine guidance necessary : This knowledge the surest guide to success in the world : The Bible contains the truth necessary to salvation : Its claims the highest on constant and earnest attention : A careful and prayerful perusal of religious works contributes to the formation of good character : Gives mental power ; Intellectual strength : Illustrations from science and history : Brougham, Luther, and other examples. The knowledge of Revealed Truth, added to secular knowledge, yields true enjoyment : Man made for happiness ; Provision for it : Regeneration of the human nature necessary : Facts and wonders in science aid that work : Examples and opinions : Novelty and variety are useful : The knowledge of Revealed Truth necessary to true greatness ; which embraces a vast capacity of thought ; Newton, Milton—Moral goodness and beneficent action ; Completeness and symmetry of character ; Paul, Howard.—Supreme regard for truth ; Standard of moral excellence ; Mind stored with useful knowledge ; All essential to true greatness : Glorious destiny of the truly great. Duty of the young to furnish themselves for the activities of the present and the destinies of the future life : Mistakes in this matter in youth not likely to be rectified : Neglect of education exposes the individual to scepticism ; to corrupt conversation ; to entertaining the principles and teaching of immoral books ; to the growth of evil passions and practices ; to increased unfitness for social duties ; to inward distress and external misery ; to unspeakable ruin and woe in the world to come.

These results should, if rightly estimated, be received as inducements and warnings, carefully and perseveringly, to attend to self-education in the fit season and as opportunities are afforded. The kind of education is shown by its effects, as the quality of a tree is known by its fruit. While no period of life in which improvement and advancement can be made should be neglected, yet youth and manhood are the seasons in which this work ought, in a special manner, to engage attention and absorb the mind. Man's powers, mental, moral, and physical, then expand and grow, and the quickness and measure of the expansion will be as the stimulation brought to bear upon them. This education embraces not merely the exercises suitable for the invigoration of the body and the wise and regular government of all its functional organs and capabilities, as being greatly subservient to the progressive development, and right and successful culture of the human soul; but principally the spiritual part of human nature—the judgment, memory, will and moral tendencies, imagination, conscience, religious bias, habits, communication of thought and emotion, and personal freedom—secular and sacred.

*These are the powers, physical and spiritual, that ought to be placed under right training.*

*In the right training of them, and in the neglect of it, the appropriate results arise from a fixed law in the constitution of human nature and from the arrangement of the divine government.*

The law under which man is placed is *unfailing*, and *deviation* from it exposes him to *sure and manifold dangers*. Jehovah has appointed laws for the regulation of all the creatures, material and spiritual, which He hath made. These are the expressions of His will and intentions, and are the instruments by which He wisely and efficiently governs all things. When they are neglected, or set at defiance, there are certain consequences which invariably ensue. If the specific and adapted law of man's condition be violated, the results established in connection with such violation shall without fail arise. In no instance will it be otherwise.

It is so in the material universe. Among the celestial bodies, order, harmony, and beauty exist and prevail. These, as mirrors, manifest the natural and moral perfections of Jehovah. The solar system, for instance, acts under the influence of specific law. The various bodies of which it is composed are harmonised, because they are all moving according to the law of gravitation which the Almighty hath impressed upon them. But if the satellites were to start off from the parent planets, and these planets to move irregularly and capriciously—if a comet were to dart off into system after system, deluging or burning the worlds which it meets on its way, there would be a deviation from the law under which they are placed, and the whole solar system would rush into confusion. Each object, then, in every province of the universe, has its own mode of existence, which, in conjunction with the sphere of circumstances in the midst of which it is placed, gives rise to the laws and conditions by which it is controlled. In connection with the earth there are day and night, morning and evening; the tides rise and fall; seeds thrown into the soil give back their kind; labour devoted to the field is repaid; the land that is neglected is covered with briars and thorns; fire burns; water refreshes; and poison destroys. But suppose all this should be reversed. One man cultivates his field and disperses seed over it, and, notwithstanding rain, sunshine, and labour, he gets nothing at all; while another man sows no seed, and sleeps in indolence, but when he awakes, his field is covered with wheat. In these new circumstances, what disorder would arise! Would not all hope cease? Would not the whole physical force of the material universe be in antagonism to man? But no such reverse occurs. The law which relates to this globe and all connected with it is ever efficient. It fails not, and the man who deviates from it suffers the penalty divinely attached to the error.

There are, indeed, parts of the material system which are replete with evil, as storms, volcanoes, and earthquakes; but then, they are parts of a system, and are made to work for good. Besides, they are known and understood, and are not the occa-

sions of perplexity. But if they were to change in the character of their results, what confusion would arise? If ships were to go down in a calm, if storms were never to endanger anything, man would be utterly disconcerted; but order is arranged and fixed. At times, indeed, the material law has been suspended. Man has walked in fire and not been burned; iron has floated on water. One has walked on the sea, and another has gone to heaven in a chariot of fire. Thus the fixed laws of the world have been suspended; but it was for a specific purpose, and by Him who appointed them, and who alone has power to set them aside. If these laws were unsettled, if they often failed, if man could, at his pleasure, bid fire not to burn, or poison not to destroy, or the sun to stand still, life would be a very different thing from what it is; prudence, discretion, forethought would be at an end. But suitable laws are established, and they never fail. If man deviates from them he suffers; if the right training of man physically, mentally, and morally be neglected, if suitable attention be not paid to the laws which have been appointed for the regulation of his whole being, disastrous shall be the results which will inevitably arise. Man's constitution is placed under a physical law. It must be maintained in health and vigour by proper food and exercise; it must not be neglected or overwrought. The steam must not be put on too fast. It is a piece of amazing mechanism, but it must not be torn and shattered by living fast. If its law be violated, the penalty will have to be endured; if proper and sufficient food and clothing and shelter be withheld, weakness, disease, suffering, and dissolution will ensue. If a man exert his mind too intensely, and for too long a time continuously, the nervous system shall be impaired, inaptitude for mental effort shall be induced, and life shall be rendered feckless and wretched. If a man should get drunk every night, or very frequently, the physical law of his body will be violated, and desolation shall, sooner or later, overtake him. The wonderful machine will go wrong, and, ere long, break down; disease will invade and prey upon him, and cut him off. How many in youth have thus perished in the flower of their age, and gone down in ignominy to darkness and dust!

Nor is it otherwise in the *social relations between man and man*. There is a *moral law* which, if observed, yields beneficial, and if neglected, disastrous results. Thus useful knowledge, wisdom, upright principle, activity, industry, probity, temperance, are the seed which will produce success, advancement in business, and an increase of the respect and confidence of associates, and of true enjoyment. But the neglect of these excellences, and ignorance, idleness, vanity, folly, expensive habits, remissness in business, disrespect to employers, disobedience to parents, sensual indulgences, will soon affect character, comfort and position in society. When the young thus set at nought right training, baneful results necessarily arise which bear decidedly and detrimentally on their minds, their possessions, their influence, their prospects in time, and their destinies in eternity. God gives them existence, the power of thought, judgment, a heart, a head, a conscience, a capacity of activity and advancement, and, if they would have wealth, honour, and a calm conscience, they must cultivate habits of prudence, economy, industry, and purity. They must keep their feet from evil, and be steady and circumspect and energetic. Some may, for a time, realise these benefits by wrong means and under hollow pretexts, but any benefits thus acquired are soon lost. The law under which they live shall not fail. They shall come to learn in the consciousness of their moral nature, in their shame and exposure, in the prison or in exile, that the law of their moral condition cannot be violated with impunity.

This order of moral government extends to the whole of man's being, to his future and endless condition. His mind continues to live after it quits the body. The tendencies and aspirations of his moral nature, and the operations of conscience anticipate this future life. Divine revelation affirms it:—"The Spirit returns to God who gave it." The gospel brings "life and immortality to light." Man is to live hereafter and for ever. This very body is to rise from the dissolution of the grave. "This corruptible shall put on incorruption," and live for ever in union with the soul that dwelt in it on earth, either in holiness

or in unholiness. When man transgresses the various laws of his moral being and social life, when he loves not but hates and injures his neighbour, when he dislikes and disobeys his God, disorder, confusion, anarchy, and misery necessarily follow on these sins.

The depravity and offence of man have become the occasion, in the divine administration, of a *remedial system*, which is unfolded in supernatural revelation. He had sunk below his original condition; and the marvellous and benign provision made known in the gospel—the redemption by Jesus Christ, and the grace of the Divine Spirit are indispensable in order to his realising forgiveness, renovation, and peace. This moral law under which he is placed is found not to fail. Its sanctions are upheld, and its obligation is maintained. Jehovah could not by an arbitrary act consistently remit sin and redeem the sinner. For this purpose perfect moral satisfaction was necessary. This Immanuel has rendered. It is the basis of the means of human restoration, and faith in it, and moral resemblance to the Redeemer, both the results of the Spirit's direct operation upon the inner man, is the law which has a specific reference to the future and everlasting life. No man cometh unto the Father but through His Son; and no man believeth in His Son, but through the power of the Holy Spirit. If Jehovah had treated the sin of man as if it were nothing; if He had forgiven him without proper satisfaction to His justice, and the fullest maintenance of His laws, though His perfect will necessarily rendered this impossible, the act would have gone to annihilate all that is pure and august and glorious in His character. Pardon through Immanuel's righteousness, and faith and holiness through the Spirit's operation, are essential to the acquisition of fitness for admission to the perfect life in heaven, and for its enjoyment. Neither an unbeliever nor the unholy can reach heaven, nor could they enjoy it though they did. What fellowship hath light with darkness, God with Mammon, Christ with Belial! Pervaded and actuated by depraved principles and passions and habits, by disbelief, ungodliness, hatred, and malice, the unholy must be

wholly, and intensely, and continuously unfit for the society of angels, and fellowship with God. What a world would it be if success in life, if reputation, if internal happiness, were all a matter of adventure and chance ; if the vicious, the intemperate, the unjust, the negligent, and the irreligious, had an equal prospect of success and real enjoyment, with the sober, the just, the diligent, and the unfeignedly devout !

First, *The results of right self-education* are good, and they ought to encourage and stimulate men to secure them.

Right self-education furnishes power to meet and discharge the obligations and secular activities of man's present condition.

A certain kind and amount of training and qualification are necessary to engage in the activities, and to act befittingly to the solemnities of man's terrestrial condition. How important and varied is his earthly being, its processes of thought, its swellings and recoils of passion, its scenes of transition, its ceaseless events, its temptations, trials, conflicts, reverses, successes ! What a singular domain it is, with its broad ways and by-ways, its mountains and dales, its wildernesses and plains, "its cattle on a thousand hills, and its wild beasts in the forest !"

This training for man's earthly condition, its demands and its work, consists in the acquisition of the education in early life necessary for the proper performance of the duties arising out of his relations and vocations in the world, and necessary also to secure for him a measure of happiness and usefulness. A true enjoyment of the present state will not come spontaneously ; it must be matter of choice and pursuit, dependent on regular, earnest, and well ordered effort, commenced in youth. It is a great, often a fatal mistake, to neglect suitable training until its want be experienced in the business of the world ; for when the necessity arises, men often are so irresolute, and timid, and procrastinating, from a consciousness of unfitness, or so ignorant, that they miss the time, or fail to secure the means of advancement. Some are always making ready ; but when action, if rightly done, would be available for them, they as uniformly shrink from it ; while others neglect all needful acquisitions, and when oppor-



tunities of promotion open to them, and they, with more hardihood than wisdom, seize them, they are found wanting, and have to retire under failure and dishonour not easily retrieved. Thus the pupil who trifles with his tasks meets, when the hour of trial comes, with defeat and degradation.

The *education of youth* should commence with the *dawn and first development of reason*. They do not come into the world with the prestige of having gone through a course of previous tuition, and of being replenished with a stock of innate ideas. They have to learn as they go on. It is by thoughtfulness, observation, and experience, that they gather up knowledge by the way. This increases the peril of their situation, and the necessity of their cultivating and exercising a cautious habit during the whole of their course. They cannot first live, to know how to live; but they can be educated, in the first part of their earthly being, for what is future on earth and in eternity. Boyhood and youth are, in their physical bearing, but especially intellectually, morally, and socially considered, rather preparative to the activities of life than life itself.

This training does not consist merely in the education of the common schools, but in the right application of knowledge that may there have been gathered to practical purposes. While the teacher should endeavour to train the pupil's judgment, heart, will, and conscience to act morally right, still it remains with the pupil to determine whether the pains bestowed upon him shall be successful or fruitless. It is not in the power of the teacher to educate him if he will not be educated; and all his future life in time and in eternity depends upon his education. "The child is father of the man," and education forms the child. What he is when he leaves school or an apprenticeship, *that* he may be expected to be in the whole of his future course.

*The acquisition of the knowledge of some secular lawful employment*, in manufacture, trade, or some of the professions, should engage attention and time. This course, even with those who are in opulence, would be of much service. It would train them to salutary exertion and proper subordination. It would become a



source of much personal enjoyment, and a preventive of much vice, of foolish amusements, of gambling, of revelry, and dissipation. With those who have to earn their subsistence, and to rely upon their own skill and efforts for advancement, a lawful vocation is indispensable. Being lawful, however humble, there is honour in it ; and if it be uprightly prosecuted, honour will be acquired in it, and, it may be, even wealth and power. In this land of comparative freedom, a citizen may rise in the humblest business to the highest social municipal influence, even to the civic chair of the metropolis of our country. Integrity and industry beget confidence, and lead to success ; and these often elevate a man to the highest social position. The business that is not right, or is doubtful in moral principle, ought to be eschewed. The shop of the pawnbroker, the house of risks, the dancing saloon, and the lower departments of the histrionic art, should be shunned, as altogether unfavourable to growth in desirable reputation and legitimate power.

What the youth is as to diligence, carefulness, application, and ability during the period of secular education, such will he be in all probability as the future master. A pleasant and loving boy, who is quick, sharp, honest, and energetic, will make a clever and successful tradesman. The apprentice is usually just what he will be as a master. The apprentice, then, should be earnest in acquiring the complete knowledge of the business which he has chosen, and should devote himself with steadiness to the fulfilment of all its requirements. He should strive to excel. An industrious, active, upright tradesman is a power and an ornament to his country.

Youth can only, by good training, be rightly furnished to occupy in their subsequent years public stations with credit and success. Hence arises the vast importance of a sound education, and a strong incentive is presented for its assiduous prosecution.

When *youth leave school*, or close their apprenticeship, *they should continue, as opportunity offers, to increase their stock of knowledge.* Suitable lectures should be attended. Museums, public gardens, portrait galleries, public libraries, mechanics'

institutions, should, when access to them can be attained, be frequented, and the benefits they are fitted to confer should be eagerly sought. In an especial manner, the best books for useful information should be carefully examined. Knowledge rapidly and extensively widens its boundaries. Science and the arts teem with new discoveries and inventions, and incorporate themselves with all the practical business of this world. Great and varied are the facilities afforded for mental improvement. For youth rising to manhood to remain, in present circumstances, ignorant, would be not only detrimental to their intellectual reputation, but injurious to their temporal interests. It is not a love of ease or pleasure that fits them to act well their part in the business of the world. In regard to the kind and quality of the books which they ought to consult, tastes are necessarily very various. In these, some seek amusement, others information ; some revel in fiction and poetry, while others prefer the evolutions and events of history, the incidents of biography, the table-talk of eminent men, and the discoveries of science ; some relish argumentation, while others are fond of literary brilliancy and refinement. Bishop Hoadley could never look into Butler's *Analogy* without raising a headache. Queen Caroline, again, read a portion of this work every day at breakfast, with composure and pleasure. In the selection of books, youth should be guided, in a great measure, by the opinions of learned and good men. They should always take the department of knowledge to which they are for the present giving heed ; and uniformly prefer what is instructive, moral, and useful. Their reading should not be confined to religious books in general, far less to those of a sect ; but should, so far as circumstances will allow, extend to those of general science and literature. The religious should have a prominent, a paramount, but not an exclusive place. The God of creation is the God of redemption. The knowledge which true science gives, as well as that of history and literature, though more or less dim, is the basis and handmaid of true religion. Supernatural revelation descants largely and sublimely on the works and providence of God, as well as on the great scheme of

spiritual and everlasting salvation by Jesus Christ. "Great and marvellous are thy works, Lord God Almighty ; just and true are all thy ways, thou King of saints." Paul instructs us that "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Nothing is so much calculated to dwarf a man's intellect, and chill and shrivel his affections, as to constrain his mind to run in one course in the selection of his books for reading. This course trammels the working, and weakens the power of the mind, and greatly encumbers it with a set of obstructive and pernicious prejudices. Books are suggestive, and set the thinking mind to work ; and, if they should do nothing more, they yield present enlivenment, and impart new impulse, if not invigoration. In examining the best works, there should be continued and earnest diligence ; for it is but a little knowledge that the most assiduous and active can, during the longest life, acquire. The smallest portion of knowledge is valuable. Pope's saying, "A little knowledge is a dangerous thing," has in it more of the smartness of pedantry than the enlargedness of true learning. Knowledge is progressive. Every age, yea, every year, its accumulations increase. The sages of past ages, however great in their time, were far from having the acquisitions of the present. Newton saw, in the apple's fall, the great law of gravitation that pervades and actuates the material universe. Cuvier, from a few disjointed bones, reproduced the giant inhabitants of a former world ; but if the attainments of these successful and time-honoured inquirers be compared with those which have since been made in their peculiar departments, they would, though great and enduring, seem exceedingly limited. And the scientific and learned of the present age may only be the youth that shall be followed by men of larger stature, and firmer make, and sturdier energy.

*Knowledge contributes to the formation of good character.* Character embraces what is civil and sacred. The one is founded on integrity, benevolence, justice, and sobriety, such as man by his natural powers may reach and cultivate. The other is based on a just knowledge of revealed truth, and an inward trans-

formation of all the powers, mental and moral, of the human soul, and developed in the whole conversation and walk—the direct result of special divine operation. The former may exist without the latter; but it is far, in every respect, from completeness. The man of mere civil character is far from being upright, benevolent, just, and sober on right principles, and from proper motives. His character is not without defect. The root is vitiated, and all that grows from it must share in this deterioration. The tree must be made good, and then the fruit will be good. Genuine religion, internal and external, is the parent of good character. No religion is divine and true that does not produce good character. The man of genuine religion is not, indeed, without defect; while on earth, he is complete but in part, and only pressing forward to perfection, to be realised in the final condition of his being. But he nevertheless has, in every instance, a measure of good character established in him, and in progress of expansion.

The formation of good character involves *care, effort, and perseverance*. Character has a seed. It germinates and grows. To acquire character ought to be an object of earnest and continued attention. It is a matter of culture, and becomes a matter of habit. What is done by habit, is done with readiness and ease. How important to do what is right and good with the impulse and facility of habit—at once from principle and from habit! How dreadful to be carried forward in the way of evil by the double force of inclination and habitude!

Now *useful knowledge aids* in the *formation of character*, which is good, in a civil sense,—though without spiritual excellence, only in a limited degree. Early life is the season for forming right habits. It is so in the mechanical arts, and also in all the intellectual and moral processes incident to mind. Industry and self-denial—forethought and caution—self-respect and sobriety, will all be comparatively easy, if acquired during this period. Distinguished excellence has usually been thus reached. Did not Samuel receive his first lessons within the curtains of the sanctuary? Did not Paul lay the basis of his character at

the feet of Gamaliel? The habits of mind, heart, and life must then be formed. Bad habits then contracted may never be overcome; and they may impart a dark colour to the character, dissociate the individual from the virtuous, and damage his future prospects.

Useful knowledge is not, indeed, always associated with goodness of character in the nobler sense. The reverse has not unfrequently been found. Was it not so with Voltaire—Paine—Diderot—Herbert—Bolingbroke, and others of this class? Often is it found in mournful and unseemly partnership with the grossest and most revolting vices; and occasionally in aiding, planning, and executing the most daring projects of fraud, spoliation, and anarchy. But then the tendency of useful knowledge is to refine the powers of the mind and the affections of the heart—to quicken, enlighten, and regulate the moral sense. It leads men to retire from vitiating society and sordid indulgences, and makes them more sober and circumspect. It generates the idea of having a station in the social system, and a reputation connected with it, to guard and maintain. In this way, useful knowledge contributes to give fitness for places of trust, and to make those entrusted with them honest and faithful. It enables us to discern more clearly, and to fulfil more satisfactorily, the duties which belong to the members of the social compact—as relatives, neighbours, and citizens; as professional men, magistrates, judges, statesmen, and rulers. It imparts propriety to conduct, dignity to pursuits, and rationality even to pastimes.

*Ignorance generates and augments immorality.* True, there are many whose stores of useful knowledge are exceedingly small, who, from wealth, reading light literature, travel, and intercourse with the world, have some measure of blandness, polish, conversational ease and variety, but are nevertheless without valuable attainments and influential reputation. The private and public amusements which are followed—the animosities, intrigues, and separations that abound—the undue enjoyments of the table, amply attest this truth. And then, in the lower classes of society, in which education may have been neglected, the coarse-

ness of manner, the rudeness and corruptness of speech, the violence and ebullitions of passion, the insubordination of children, the offensive and polluting profligacies that prevail, the indolent habits that are often cherished, the disregard to those in superior station frequently manifested, evince the deep deterioration that accompanies ignorance. But useful knowledge contributes to improve and elevate the character, to induce youth to engage in pursuits of usefulness and honour, and to cultivate the social affections. It prompts them to maintain outward circumspection, to strive to realise the exalted objects of a just emulation, to cease from frequenting the tap-room, and the tavern, and other scenes of frivolity and dissipation, and to attend with vigilance and constancy to the vocation in which they are employed. Thus do they originate confidence and insure respect. The educated tradesman, or labourer, if sober and industrious, will always be preferred by an intelligent master. In his sphere, he occupies the place which an important part of the mechanism of a watch does in reference to all the other parts, as an essential means of gaining the ends contemplated in its formation, and securing the regularity of its movements, and, consequently, its usefulness. Thus may he minister much to the general good of the social system.

*Character involves self-control.* The man of good character will be able to regulate rightly his passions, his speech, and his actions. This is not to be acquired in a day. A high character is therefore slow of growth. It resembles the acorn, that is long before it develops itself into the wide-spreading oak. It is the growth of years, the result of calm deliberation, long observation, and great experience. Thus man's judgment comes to maturity, and his opinion gathers weight. Character conducts to success and distinction. It is better in this respect than mere rank and wealth. It will command what these by themselves cannot procure. Who would not rather have the reputation of John Milton, the blind schoolmaster, than all the honours that wealth can confer? Bayle says in regard to the moral influence of Pascal's life: "A hundred volumes of sermons are not equal to that life, and are

far less capable of disarming infidels. The humility and outward devotion of M. Pascal mortify libertines more than if a dozen missionaries were let loose upon them."

Youth should guard against all kinds of vice, avoid foolish and dissolute companions, and give themselves to useful reading and earnest reflection; and when they take recreation, let it be manly, healthful, and invigorating, as well for the mind as for the body. They should never affect to have higher attainments than they may possess; but should rather emulate the humble spirit of Sir Isaac Newton, who, notwithstanding his unrivalled and imperishable discoveries in science, said, that the only difference between his mind and that of others consisted solely in his having more patience.

But the character which is truly and enduringly good is that which takes its rise and is steadily built up in the *right knowledge of revealed truth, and in consequence of divine operation and guidance*. Secular knowledge, though good, and though its tendencies and results be in general good, cannot fully meet man's condition as depraved and immortal. It cannot rectify his intellect, or renovate his heart, or purify his conscience, or give him pure and everlasting peace. Revealed truth, the gospel of the Son of God, alone can effectually make these changes, and real living religion alone stamps the abiding impress of true goodness. Divine knowledge, divine faith, and divine love are essential to secure the full benefit of all secular acquirements. If a man wants these he wants what greatly aid to perform aright the duties of life, and what alone can prepare for the solemn destinies of eternity. If he have secular knowledge it is well, but divine knowledge and grace are indispensable. Living religion lies neither in a book, in a creed, nor even in the Bible; it is not a thing a man may carry in his hand, or in his pocket, or in his profession. It neither consists in the washings in baptism, in the use of bread and wine at the sacramental table, in zeal in worship and religious service, nor in sacrifices and liberalities; all these may exist, and yet the main thing in religion be not possessed—that living, pure, active power imparted to the



human soul by the divine Teacher and Regenerator. "The kingdom of God is within you." This purifies the inner man, moulds, fashions, and beautifies the character, regulates the conversation and conduct, assimilates to God, and makes us meet for perfect life and blessedness in the world unseen.

"There is in the 'Thoughts,'" writes Vinet concerning Pascal, "something more than a book,—there is a man; something more than philosophy,—there is Christianity."

De Pressense has said, in reference to the "Thoughts," that they are "precious materials, scattered on the ground like the ruins of a fallen temple, or like those marbles at Pompeii, all ready hewn to enter into the structure of unfinished edifices, waiting for a morrow which shall never come."

The man who has divine knowledge is truly wise, however little he may have of what is secular. He discerns and prosecutes the true ends of life, enjoys enlightened freedom, possesses true spiritual worth, experiences true happiness, lives to God, for God, and for eternity; rejoices in holiness, imitates and reflects the character of his Saviour, and presses forward to his blessed and final home in heaven. And when his spirit shall come into the higher and enduring world, it shall shine in unclouded and everlasting sunlight.

The person who has the right knowledge of revealed truth, though greatly limited in secular knowledge, is more excellent than those who have it not, however vast their mental gifts, and however extensive their scientific and literary attainments.

*Sacred and sanctified knowledge*, the basis of genuine religion, is the *surest guide to success in this world*. Other things being equal, he who has it is likely to be the more favoured tradesman. The inspired book is "profitable unto all things, having promise of the life that now is and of that which is to come." Vital and pervasive religion will tend to preserve from all the habits which lead to poverty and misery, and to put in possession of all that lead to opulence and enjoyment. Who is there that will affirm that this kind of religion ruined them? How many millions could rise up—some on earth and some from the regions of



sorrow—to say they were ruined for want of it? Verily, “Happy,” then, “is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.”

The young should not have their character to establish, and their principles of action to choose, when they require to engage in the business and activities of life. Their rule should be laid down, their standard fixed, their purpose formed, before they enter on vocations and undertake enterprises. Then they enter on the perilous ocean of life, and “not merely in the character of passengers, but as officers and captains of the vessels” which they occupy. And should they not have learned navigation, and provided charts and compasses, and acquired some practical skill how to use both, how great their peril; for there are rocks and shoals to be avoided, and storms and adverse winds to be encountered, even at their going out of port. Without true religious principle and established moral character they may be wrecked in passing out. How important that the fear of God, a hatred of sin, and an apprehension of a judgment to come, should be possessed before they embark.

They should be rooted and grounded in *the love of Christ*. This would be their relief in perplexity, their shield in danger, their companion in solitude, their comfort in their defence against temptation, and, if it be real, earnest, and constant, it will not fail to make them pure, useful, and peaceful. This meets their deepest and most pressing wants, the wants which lie in sin and guilt, and weakness and woe. This only meets their intellectual, moral, responsible, and immortal nature, pervaded by corruption, and smitten with a curse. Though a man should gain the whole world, yet, if he lose his own soul, he makes no gain, but comes

to experience a positive and most afflictive loss. Apart from the salvation of the human soul there is nothing great and durable. Wealth, power, rank, and secular knowledge may be possessed, yet, if salvation be not enjoyed, what is their value? What would it avail a man to be enriched with the wisdom of a Bacon, or the science of a Newton, if the terrible sentence is to fall upon his ear, "Depart from me?"

*The Bible contains the revealed truth necessary to salvation,* and has, therefore, the first and highest claim on our earnest and constant attention. It is thus the book of books, the first and last of books, Heaven's light to man, Heaven's manna for his food, Heaven's balm to all his wounds, Heaven's remedy for all his maladies, his Father's richest supply for all his wants. Peerless, peculiar, holy, blessed book, a sunbeam sent from God to break our darkness, an everlasting bow that irradiates the cloud of trial and dissolution, and gives sure promise that the gloom shall pass away. To man as such, to the humblest slave even, it grants a charter of pardon for ever, and sheds comfort throughout the lowliest home and the poorest lot. It is the grand means by which God makes men wise unto salvation, regenerates the human soul, and meetens for heaven and bliss.

Christ's command is, "Search the Scriptures, for in them ye think ye have eternal life." Solomon has said, "Wisdom is the principal thing, therefore get wisdom; and with all thy getting, get understanding." Consider the Ethiopian eunuch, as he returns, riding in his chariot, from Jerusalem, where he had been observing, as a proselyte at the gate, some of the sacred periodical festivals. And how is *he* employed? He is pondering deeply and meditatively on a portion of Isaiah. Thus was he occupied when Philip was invited to take a seat beside him. He inquires at the evangelist of whom the prophet speaks, "of himself, or of some other man?" And he preached to him Jesus. And when they came to a certain water the eunuch said, "What doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." And he was bap-

tized, and went on his way rejoicing. How brief the creed ! How remote from all ceremony and ostentation the baptism ! How clear the spiritual discernment ! How strong the faith ! How great the joy ! Well might he rejoice ! What great things had been done for him ! What precious blessings had he received ! What good news had he to communicate to the Ethiopians after his return !

To the Bible the young ought to come, not as the Rationalists, the Oxford Essayists, or Maurice, or Bishop Colenso, who presume to take what they find in it only so far as it meets the dictates of their reason, and thus to judge what is fit for God to reveal ; who make a revelation for themselves, casting out from the Bible what they take upon them to represent as flaws, or, as not preternatural,—as chaff that is to be blown off by the blast of rationalistic research and disbelief. If they would read it rightly, they must read it under the conviction that it is from the God of truth, and that all in it is truth, and must be received whether they can fully comprehend all in it or not. If it were in its facts, and in the doctrines involved in them, fully comprehended, it could not be from God.

Nor are men to come to the Bible with the vain conceit that they have the spirit of interpretation, and that their views of what is revealed are exactly the mind of God, and ought to be received. No such privilege is enjoyed ; and His presence, and light, and blessing should be solicited, and may be obtained ; but divine wisdom did not see meet to impart infallibility in discerning and explaining all revelation. There is much guilt in this assumption, and it is always associated with arrogance and tyranny. The Bible should, moreover, be read with attention, uprightness, diligence, humbleness, candour, perseverance, and prayer. Thus only can profit from it be expected ; thus only will it become life and spirit. In the use of it, or any other appointed means, divine power must not be overlooked. "All things are of God." The material creation, with all its laws, powers, varieties, and riches, is His workmanship and His gift. So it is in the domain of mind, and in the spiritual kingdom of

Jesus Christ. The power that gives vital religion is the power that augments it. The new creation is from God ; regeneration is His work. He brings back the soul from its wanderings, and restores it from its decays. The process in the formation and development of good character is of Him. He begins, carries forward, and perfects the good work. The whole spiritual success of all the means of sacred instruction, and of the formation and perfecting of good character, and of human salvation, depend upon God. "I have planted, Apollos watered, but God gave the increase." In vain shall the young, or the more advanced in any stage or condition of life, confide for the production and increase of good character, on wealth, or secular wisdom, or ceremonial forms and observances, or acts of parliament, or legislative gifts, or human effort and eloquence. He is a fool in spiritual matters who does so. What ! Is it not declared, "Not by might, nor by power, but by my Spirit, saith the Lord ?" Has not Christ said, "Without me ye can do nothing ?"

*Yea, more ; the careful, earnest, and prayerful perusal of suitable religious books, so far as these contain Bible truth, and explain it and illustrate its power, may contribute to enlighten, awaken, vivify, and transform the spiritually dark, dead, and depraved. Great is the variety in the form and manner of the exposition and enforcement of religious opinions, and this difference meets the variety in temperament, mental power, habit, education, and taste ; and thus growth in mental energy and the religious sentiment will be promoted. In this matter there are singular phenomena at times presented. Some cultivated minds recur often and delightedly to Baxter and Boston ; some not very powerful minds are found wading in the depths of Owen, or revelling amid the opulence and splendour of Howe ; others, with no poetic power, may be found recurring often to Young's "Night Thoughts," or Cowper's Poems, though they may not be able to appreciate the appropriateness and beauty of a single image ; but the solemn truths contained in these works they apprehend, and feel, and value. How many myriads attribute their first serious impressions to their acquaintance with such*

books as Alleine's "Alarm," Baxter's "Call to the Unconverted," Halliburton's "Great Concern," Doddridge's "Rise and Progress of Religion in the Soul," Bunyan's "Come and Welcome," Scott's "Force of Truth," Wilberforce's "Practical Christianity," James's "Anxious Inquirer!" From memoirs of eminently great men, of men who have taken a leading part in great movements in the Church, much moral benefit may be derived. In one aspect of the matter, the history of such men is the history of religion and of the Church of the living God. The history of religion in Britain is closely connected with that of Wickliffe and Tindal; in France, with that of Peter Waldo, Farrel, Le Fevre, and Calvin; in Bohemia, with that of Huss; in Germany, of Luther; and in regard to Christian missions, with the histories of Carey, Morrison, Schwartz, and Martyn. These men have greatly influenced their times, and have affected the destinies and conditions of multitudes. These and such books should not indeed, however excellent, divert attention from the Book of God. Most of these men, as Wickliffe, Tindal, Luther, and Farrel, ascribe their first sacred and serious impressions to the study of the Bible. And then the life of the individual Christian man, however justly influential, is but a very subsidiary element in the great work of the regeneration of the world. So long as Luther's voice and teaching were the means of maintaining and extending the Reformation, that great movement was bound up in his life; and it was then simply a protest against existing errors. But when Luther published the Bible, the entire character of the Reformation was changed; Luther became as nothing, and the Bible alone kept the first place. The Reformation then and thereafter came to be the affirmation of great principles; and thus the great movement had given to it something of the stability and permanence of that divine word that liveth and abideth for ever. The churches in our land are very slow in learning the weighty lessons which this fact conveys. Instead of being engrossed with great names, as Wickliffe, Knox, Erskine, Gillespie, Chalmers, they should give the Bible a higher place, and labour less in protesting against existing errors and grievances, and more

in spreading pure Bible principles. The principles would come to root out the errors and grievances, and then the Church would become spiritually more stable, healthful, powerful, and prosperous. Thus, with the favouring power of Jehovah, the Word of life, and the preaching which unfolds its truth, would gain increasing influence. Divine truth would be magnified; Christ would be honoured. Then would appear the sevenfold light; the wilderness would become like Eden; nations would be born in a day; the heathen would be given to the Redeemer, and the outcasts of Israel would be gathered; the man of sin would fade and pass away, and all nations would walk in heaven's reviving and blessed light.

There are some who affect to allege that the reading of religious books is apt to vitiate the taste. The allegation proceeds from the carnal heart, and has no foundation. Is reference made to the Bible? The Bible, indeed, was not given to teach men taste and style in composition, but for higher and nobler purposes; yet, even on this low ground, it is the best book in existence. The English translation itself exhibits the Saxon language in its greatest purity and force. Then in regard to the matter and manner of the book, what original ideas are to be found in it! What suggestive trains of thought! What engrossing interests! What attractive narratives! How rich and varied in imagery! In it are found all the kinds of writing, history, biography, letters, poetry, parable, speeches, maxims, and all the kinds of style in their highest perfection—the simple, the concise, the sublime, the pathetic, the beautiful, the argumentative, the hortative, and all in admirable adaptation to the moral condition and wants of man. For elegance and power, Burke stands unsurpassed, and very many of his best and most striking images are taken from the Book of God. And, then, if reference be made to religious books, where will the Saxon language be found in such entire purity, and in such artless imagery, as in the “Pilgrim's Progress?” And where can there be found the wealth of thought, the strength of reasoning, the riches of imagery, the elegance and power of diction, nearly equal to what

is to be found in Pascal, Massillon, Charnock, Howe, Owen, Jeremy Taylor, Binning, Edwards, John Foster, Robert Hall, Horsley, the elder M'Crie, Robertson of Brighton, Butler of Dublin? Assuredly there is no reason to apprehend that by these and such works mental power will be weakened and the cultivated taste corrupted.

Through the right knowledge of revealed truth, and the action of divine power, the obstacles to the formation and development of good character will lessen and pass away. The mountain of brass shall melt—the river, deep and broad, shall be dried up—when sacred power is thus more extensively put forth. How speedily the water that bursts from the soil in some Alpine region forms into spacious streams, and flows not only through fields but empires; and in a short time sweeps on its course in spite of every barrier that was reared to check it!

So it was with divine influence in Pentecostal times; and the same power that bore on the word of life then bears it on now, and will bear it on till it extend over the whole earth. Thus divine light and spiritual excellence shall be shed over Europe and the New World, and penetrate into all their nooks and haunts of vice and violence and superstition. Then shall it extend over Africa and bless its untutored and degraded sons—and over Asia, with its fertile plains and teeming millions, and banish for ever from them the torpor of spiritual death.

*This kind of education contributes to the formation of good character.* It sharpens the judgment and the discrimination, enlarges and brightens the imagination, elevates and ennobles the affections, and imparts a calmness and dignity to the whole demeanour. What marked superiority in intellect and the use of it, as well as in outward conduct, distinguish, in general, those who possess it from others who have it not, in the ordinary walks of life. There is more good sense and more delicate regard to propriety in the one class than in the other, for a direct effect of this education is to subdue the passions of the human heart. Divine power reduces this chaos to order, and invests it with loveliness. There is no power in the human soul adequate to



this work. Conscience is a power that serves to check the sinner in his course, but it is weakened and perverted. It is a light, but it is insufficient in itself to lead to God. It may aid in restraining the passions, but it does not bring them into thorough subjection to the divine will. Reason, too, may subserve in some measure this purpose, but it cannot bring the heart into harmony with the will of God. The sages of Greece and Rome—those masters of human science, so far as then developed—were, in regard to God and all that is needful to honour and enjoy Him, in deep ignorance and under the reign of evil affections. They were in blindness and weakness.

This kind of education makes the mind think and determine according to the known will of God, and presents views and motives which sway the soul into cordial submission to that will. In this condition the mind is always going right, and in this course is always finding increasing satisfaction. When the human mind runs in a different direction it is going wrong, pleases not God, opposes His will, and is driven about, as a vessel in a tempest, in uncertainty and without right aim. This knowledge, moreover, renders men serious and thoughtful, enables them to realise eternity and the judicial throne, and invigorates the soul to make earnest preparation for the judgment. This prospect engages and attracts the man of good character, and is as a compass to the mariner while sailing on a dangerous sea, which directs him in steering his vessel in a right course. Yea, more, it not only brings men constantly under the powers of the world to come, but it leads them to make the honour and glory of God—not self-gratification, not ostentatious display—their great aim. This elevates and strengthens men, because it liberates from the thralldom and vassalage of passion, and prompts to seek and strive that God may be glorified. The divine law is steadily regarded by men under this influence as the standard of moral excellence and the rule of action. In proportion as the right knowledge of the divine rule is increased, and personal conformableness to the divine standard is attained, the formation of good character is advanced.



This result constitutes the preparation necessary for future and endless life. The termination of life on earth is rapidly advancing to each. The crisis is solemn. What a change it produces! A new era has arrived, a new system is being instituted. The mysterious link that binds soul and body is broken, and the endeared kindred for a season are separated. Pulsation has ceased. Expression has vanished. The power of motion has collapsed. All is inaction and stillness. Man goes to his long home. He melts and disappears. A breach is made in the social circle. The mourners go about the streets. But the spirit lives. It returns to its Creator. It occupies a place in the region of immortality. The chrysalis evolves the winged insect. The soul in the process of physical dissolution wakes up to conscious and unending being. To treat this change with levity, as Hume affected to do, when it came, evinces most pitiable weakness and folly, the *nadir* of irrationality. Sterling—the son of the *Vetus* thunderer in the *Times*, who once swayed the nation,—did somewhat better than this. In the first part of his life, he received the Bible as the Word of God, and taught from it in the fulfilment of his sacred duties as a curate. But unhappily he fell into scepticism, and rejected the sacred book. Yet his biographers, Archdeacon Hare and Thomas Carlyle, tell us that when he was dying he found that there was no anchor to his soul drifting into eternity—passing into the awful darkness—taking the last step of transition from earth, when the mystery of human existence would be fully disclosed—but the Bible. On his bed of dissolution, he was seen searching for something, and being asked what it was he was looking for, he begged for the old Bible which he had used when a curate among the cottages of the poor, and he expired with it in his arms! Verily the acquisition of the right knowledge of revealed truth and the formation of good character, both in relation to the life that now is and to that which is to come, ought never for a moment to be neglected. Death severs from all means of true moral preparation. It is the harvest of spring's seed and summer's growth. All the deeds of the past are then gathered together, and come under

the review of the omniscient and righteous Lawgiver and Judge.

*Right personal education gives mental power.* Knowledge involves truth. Man cannot know anything that is not true, however confident his belief of it may be. And though a thing should be true, he cannot be said with propriety to have knowledge of it, unless there is sufficient evidence to justify such confidence. One man may feel fully satisfied that the moon is inhabited, another may believe that it is not; but neither possesses knowledge, because neither can have sufficient proof to offer. But truth and evidence are not sufficient to constitute knowledge in the mind of one to whom that proof is not completely satisfactory. All the angles of a triangle are equal to two right angles. This is true; but though Euclid's demonstration of that truth is complete, no one can be said to know it who is not fully convinced by that demonstration. So, in substance, teaches Whately. Well then might Lord Bacon say concerning "knowledge" as thus explained, that it "is power." Uniform experience attests the truth of the observation. The power becomes greater when true sacred knowledge and good character arising out of it are possessed.

In reference to physical knowledge, while it does not indeed communicate physical power, it certainly enables men to employ what of it is possessed with more skill and greater effect, and imparts to those who have it a measure, more or less, of mental influence over others whom in any way they may be able to reach and operate on. And the amount of power will, in general, be as the measure of the knowledge. The person who does not give himself to reflection, and is not furnished with ideas, or with principles of action founded on them, can have little influence in the social sphere. He may have mere brute power, and may abound in oppression and indulge in barbarities; but then he thus acts from depraved tendencies, and consequently weakens, if he does not annihilate, any influence that he may ever have possessed.

But it is otherwise with the man who seeks and *acquires knowledge*. In the search of it, the intellect *gathers strength*. As

knowledge is acquired, the mind expands, its capability of investigation is increased, its taste is refined, and its sources of enjoyment are indefinitely multiplied. Every new idea, every fresh discovery, is a fresh accession of power. This is true of every branch of science and literature.

How weak, for instance, is the man who cannot read and write, and has no acquaintance with the elementary parts of arithmetic, algebra, geometry, and mechanics, compared with the man who can read and write, and is more or less conversant with the primary parts of education. The untaught man is, to a great extent, separated from others. He may serve and pander to the passions of the more powerful, and become the tool of adventurers, but the sphere of his own influence and action is exceedingly narrow. He who has an accurate and extensive knowledge of one science has a power which he can make to be felt, and which another, not having the same kind and measure of knowledge, does not possess; and he who has this knowledge in any one department, though in itself valuable, will, if he has not travelled in any of the other domains of science, find, when he comes to their boundaries and into communication with those who have, that he can only occupy the position of a learner.

Numerous and multifarious are the facts which evince that knowledge is power. The person who is informed in geometry, understands how the various properties of the triangle enable him to measure the length of the side of a field covered with water, and which cannot be reached; and the height of a mountain, however inaccessible; and if to his knowledge of mathematics, he add that of dynamics, he understands how a bullet, issuing from a gun, describes a parabola, and that, if he would not spend his bullets and powder in vain, he must hold it half-way between the level of the ground and the position of uprightness. It is this knowledge that aids in bringing water to bear with effect on the building enveloped in flames. Moreover, instructed that the pressure of air on every square inch is between fourteen and fifteen pounds, and consequently the pressure on the head downwards is not less than two hundred and fifty

pounds, he understands how this weight is not felt, inasmuch as the air is equally diffused, and the pressure downwards is balanced by an equal pressure upwards; how, when a vacuum is produced in the pump, the water ascends thirty-two feet; how mercury in the barometer rises twenty-eight inches; and how hollow rods of iron, and other parts of machinery, are stronger than the same amount of matter when solid. An intimate acquaintance with practical mechanics and chemistry, greatly aids engineers, watchmakers, instrument-makers, bleachers, dyers, silver-smiths, and others; while practical mathematics and practical mechanics enable carpenters and masons to know how to measure and to estimate the strength of timber, and how to construct walls and arches; chemistry and natural history furnish information to the agriculturist in regard to soils, and manures, and seeds, the habits of animals, the qualities and growth of animal and of vegetable substances; and practical mechanics enables him to understand the structure and varied powers of the different machines and instruments which are employed in this department. Practical investigation on scientific principles enabled Watt to construct the steam-engine, and Arkwright the spinning jenny. The knowledge of sound, of colour, of form, and of the human structure, lends its aid to music, painting, and sculpture, and contributes much to their advancement. This secular education gives power; and in proportion as scientific knowledge is acquired, whatever may be man's external condition, the mind is enlarged, liberalised, enriched, and invigorated, and better fitted for the vocation, whatever it may be, to which its energies are devoted.

Is it not plain that the man who understands somewhat the constitution of the atmosphere, the electric, magnetic, and galvanic fluids, the chemical changes and operations that are constantly going on in the animal, vegetable, and mineral kingdoms, has a power which those who have not such knowledge do not possess, and a power that he may turn to very great account? Thus, too, if one should examine with care the histories of Greece and Rome, become familiar with the works of Goldsmith, Rollin,

Gillies, Mitford, Grote, and others on these subjects; and, in doing so, have collected many important facts, and detected many of the motives and principles by which the leading actors in the great and ever-shifting and mysterious drama of life have been, and are, moved and governed, how much power has he acquired, and what an amount of thought for instructive and entertaining conversation!

Immense at times is the mental power which man may acquire. Was it not by this means that Demosthenes swayed states and assemblies, and left in his orations models which ambitious orators in all ages have earnestly sought to imitate? Was it not thus that Brougham, when a commoner, thrilled the civilised world with the passion of his patriotism, and awakened into mighty energy its strong and growing sympathies in behalf of the ill-fated race that writhed under the curse and bondage of slavery? Armies and navies numbering millions could acquire no such vast dominion as this. And then how spiritual, how ennobling, how indefinitely expansive! How superior is mental power to physical or worldly! How much longer and more widely has Aristotle reigned than Alexander—Luther than Charles the Fifth!

Knowledge, then, is power; and as it is so, how earnest ought the young to be in their efforts to acquire it, and to extend the means of acquiring it to those who have it not! A great point is gained if the desire of knowledge can be excited, invigorated, properly regulated, and judiciously gratified. In this desire there are the germs of useful and honoured citizens. It is a matter of vast importance to bring those who are sunk in ignorance to exercise their mental powers, to read useful books, and to search with perseverance for the knowledge that can give to the heart and conscience life, purity, and peace.

In a truly good character, when the true knowledge of revealed truth is added to secular knowledge, the mental, the personal power becomes proportionally greater. It is thus immensely increased. Greece, and Rome, and Egypt had indeed great men—men eminent in the arts and sciences; but such

have flourished much more among those nations which have embraced and come under the illuminating and vivifying power of revealed truth.

China has long been well replenished with a knowledge of the arts and sciences, but it has made no progress in them. So, too, it is with all those nations that are under the incubus of the Papal superstition. In that condition only those minds with native impulse sufficient to break through the trammels which enthrall and impair them, make advancement in any measure in secular knowledge. A regular system of religion, though in its general principles and forms it be false, certainly contributes somewhat to the mental, if not the moral improvement of man, if he have freedom to examine it, and bring his mind into active exercise upon its details. In this way the Hindoos, the Persians, the Chinese are greatly superior to the Hottentot, the New Zealander, the Esquimaux, the African savage, and the negro.

*Right personal education yields true enjoyment.* In the search for knowledge there may be, indeed, not a little perplexity experienced. But even in such instances the exercise of the mental powers, if not overtasked, produces pleasure. And, assuredly, knowledge thus acquired will yield it. The enjoyment thus afforded is purer and more elevating than the pleasures derived from the gratification of the physical appetites, or the luxuries of the table, or the enjoyments in the haunts of gambling and dissipation. These are sordid and depressing. The enjoyment that arises from useful knowledge is of a much higher order. The nature of the man who desires not knowledge—who feels no interest in it—is imbruted.

Man was made for happiness, and God has provided for it, but man cannot be made happy irrespective of his own conduct. True enjoyment arises more from his disposition, character, and conduct, than possession. Its springs, to a considerable extent, are in his own nature. "A good man shall be satisfied from himself." The true enjoyment of man while on earth depends very much upon his right training in early life. An ill-trained

youth seldom makes a happy man, though God sometimes changes him, and calls him in manhood to an entire renovation. In the period of youth he sows seed, good or bad; and from what he then sows he must always reap in manhood. If he sows bad seed, he sows to the flesh, and bitter and pernicious shall be the fruit that he reaps. If he sows good seed—if he attends to mental culture—to the duties of his business, to the claims of true religion, and to the cultivation of right habits, he possesses the elements of pure and lasting enjoyment.

The facts and wonders which scientific enquiry discloses contribute exhilarating satisfaction to those whose habit of thought and whose taste enable them rightly to appreciate these. Science shows that the earth's diameter is nearly eight thousand miles, and the sun's eight hundred and eighty thousand; that the bulk of the sun is above one million and three hundred thousand times greater than that of the earth; that Jupiter is four hundred and ninety millions of miles distant from the sun, and Saturn nine hundred millions; that the earth moves round the sun at the rate of sixty-eight thousand miles an hour; and that some of the comets are about eleven thousand and two hundred millions of miles distant from the sun, and move at the rate of eight hundred and eighty thousand miles an hour. Science shows that light consists of three primary colours of different degrees of refrangibility; that the rays of light and of heat are distinct, and may be separated from each other; that the rays of light have, in certain circumstances, a chemical and galvanic power; that it travels at the rate of twelve millions of miles in a minute; that every visible object emits particles of light from its surface in all directions; that the degree of light decreases as the square of the distance of the luminous body; that the rainbow is formed by the refraction and reflection of the solar rays in the drops of falling rain; that the rays of the sun may be collected into a focus and made to produce a heat more intense than that of the most vehement furnace; and that the rays from visible objects, when reflected from a concave mirror, converge to a focus and paint an image of the object before; and when they pass through



a convex glass they portray the object behind. Science shows that the electrical element pervades all bodies ; that it may be collected from the clouds, or from bodies on the earth, to almost any extent ; that it is identified with the lightning ; that it is the chief agent in producing the thunder-storm ; and, in connection with steam, gases, and other powers,—earthquakes, volcanoes, whirlwinds, waterspouts, hurricanes, and the aurora borealis ; that the diamond—one of the most costly ornaments—is made of the same material as coal ; that water is chiefly composed of an inflammable gas, and that each drop of it contains many organised living creatures ; that the contractile power of the heart, with a force equal to the pressure of sixty pounds, propels into the artery two ounces of blood at each contraction ; that there are four thousand contractions in the space of an hour ; that there pass through the heart every hour eight thousand ounces of blood ; that the entire circulation is completed in two minutes and a half, and that the contractions and dilatations are at the rate of a hundred thousand strokes every twenty-four hours, without disorder, cessation, or weariness.

Science shows singular provisions and arrangements in the instincts and operations of the bee, the beaver, the ant ; in the peculiar adaptations in the camel, the reindeer, the horse, the dog ; in the strange propensities of the ostrich, the cuckoo, the swallow ; in the tendencies of the sensitive plant, wild vine, and manilla. These and kindred facts, evincing as they do the wisdom, and goodness, and power, and superintendence of the Supreme Intelligent First Cause, conspire, when rightly understood, to augment man's true enjoyment. Information on these topics will be found in the Library of Useful Knowledge, the Library of Entertaining Knowledge, Paley's "Natural Theology," Dick's "Celestial Scenery," "Practical Astronomy," "Sideral Heavens," Goldsmith's "Animated Nature," Buffon's "Natural History," Kirby's "History, Habits, and Instincts of Animals," Good's "Book of Nature," "Chemical Amusements," Joyce's "Scientific Dialogues," Nichol's "Architecture of the Heavens," Roget's "Animal and Vegetable Physiology."



When Pythagoras first demonstrated the great geometrical truth, which is contained in the proposition that stands as the forty-seventh in the first book of Euclid, so great was his delight that he offered a sacrifice of a hundred oxen to the gods. When Galileo first turned the telescope which he had invented to the heavens, and beheld what no mortal before had seen—the satellites of Jupiter, the surface of the moon, like another earth, ridged by high mountains and furrowed by deep valleys; the milky way, the nebulae, and the whole heavens sown over with an infinite multitude of stars; how unutterable was his astonishment! how ecstatic his joy!

In every well-regulated mind *novelty* and *variety* excite and please. These feelings lead the young to relish shows, processions, public exhibitions of every description, and excursions from one scene to another. Every new object awakens curiosity and stimulates inquiry. Every fresh addition to knowledge communicates new enjoyment. When man comes to know more than he did before, to understand what may have perplexed; when he overcomes difficulties that may have impeded his progress; when he knows what others know, or more than they know; when he feels the influence which knowledge gives him in the social circle, or in public life, the promptness and determination with which it enables him to perform the services which belong to his particular vocation, such knowledge affords intense delight.

Is it not this kind of delight that prompts tourists to traverse, at so great a risk, the Alpine scenes of nature—cross seas and oceans—descend into subterranean caverns, or climb to the summit of the flaming volcano, notwithstanding the fatigue and perils to which they are exposed? What delight do the discoveries and experiments in every branch of science; the volumes of the philosopher, the historian, the fictionist, and the poet; or the works of the mechanic, the sculptor, and the painter yield!

But the enjoyment that springs from the knowledge which mere science imparts, is neither so satisfying nor so enduring as man's susceptibilities need, or his aspirations ceaselessly seek.

There is a craving in the heart which this pleasure cannot meet. True knowledge of revealed truth, firm faith in it ; real apprehension of Immanuel and His finished work ; growing resemblance to Him divinely wrought in the soul, and made manifest in the life and conversation ; consciousness of realising the divine approval, and the divine and gracious presence, alone yield the enjoyment that neither palls, fades, nor vanishes. This is "the wisdom which is from above, and which is pure and peaceable." This only "satisfieth the longing soul." This only abideth for ever. This only is the well-spring in the heart that is never exhausted, but rises up to everlasting life. This is "the joy that is unspeakable and full of glory." "Happy is the man that findeth wisdom, and the man that getteth understanding." "Her ways are ways of pleasantness, and all her paths are peace." "She is a tree of life to them that lay hold upon her ; and happy is every one that retaineth her."

*Right personal education conducts to true greatness.* Correct knowledge as to what constitutes true greatness is necessary in order to cherish the desire to possess that quality. This desire of true greatness is essential to its attainment. An enlightened and well-regulated emulation is the efficient motive power in striving to reach it. Without this man lives in inglorious sloth, and only ignobly vegetates. There must be a real sympathy with true greatness, a vigorous and quenchless aspiration after it before it can be realised.

True greatness of character is best ascertained, not among the living of the present time, but among those who occupy a place in the history of the past. In the survey of a mountainous country, it is difficult to say which is the loftiest summit, but retire to the distance of a few leagues from the mountain's base, and high above them all, with its crown of everlasting snow, rises the monarch of the chain. Thus, as we look along the lines of past history, we see some here and there rising high above their fellows, standing forth from the darkness in which others are fading away. These are the men who thought and laboured for all time. Such were Luther, Calvin, Knox, Pascal, Butler, Shakespeare, Milton, Charnock, Howe, and Edwards.

Some there are who reckon true greatness as mainly consisting in something material,—in physical power, in material wealth and enjoyments, in the brilliant emblems of rank and distinction, and in the trophies of conquest. If such is the case, then Croesus, with his sumless opulence, must have had it ; but he was sordid and unsatisfied. If so, then Wolsey, with his insatiable ambition and more than princely magnificence, must have had it ; but he was ever smitten with restlessness, and, when adversities came, he sank in weakness and misery, “in a rude stream that must for ever hide him.” If so, then Alexander the Great must have had it, when in the zenith of his triumphs, and when he had no more kingdoms to subdue ; yet, with all his trophies, he wept, and was in sadness and disquiet ! Verily, the greatest man, the perfect man, had neither gold nor silver, nor where to lay His head, and was poorer by far than the foxes that have holes, and the birds of the air that have nests.

*True greatness embraces a vast capacity of thought*, by which the soul endeavours to comprehend the various objects in the universe which come under its observation. It is the power by which it searches itself, questions the past, anticipates the future, traces out the general laws of nature, penetrates the earth, and soars into the heavens ; and, not satisfied with what exists, and with what is present, frames to itself ideal creations of loveliness and grandeur. This is the greatness which belongs to philosophers, poets, orators, and the master spirits of the age.

Newton had this kind of greatness. How vast was the compass of his intellect, how great and enduring were his discoveries and attainments ! Did he not effect a greater revolution in our knowledge than any individual that ever went before him, or perhaps than any that may come after him ? Did he not unfold the riches of physical astronomy, and apply the principles of mechanics to the whole moving bodies in the universe ? Did he not ascertain the density of the planets, the quantity of matter which belongs to them, the laws of their motion, and the principles which bind them in order ? Did he not determine the constituent parts of light, and, by careful experiment, “untwist

all the shining robe of day ?” Yea, more, did he not carry his analytic art beyond the limit of the system of which our globe forms a part, to the fixed stars, and track suns round suns, determining in figures their bulk, velocity, and distance ?

Milton had this kind of greatness. He had the universality of capacity which makes the highest order of intellect. If we think of his poetry, it is as the ocean, which adds to its own boundlessness contributions from all regions under heaven. He travelled over the whole field of knowledge, as far as it had then been explored. The natural philosophy, metaphysics, ethics, history, theology, and political science of his own and former times were familiar to him. In poetry, he is the embodiment of sublimity. The first two books of the “Paradise Lost” are, in this respect, unequalled. His conception of Satan is stupendous ; yet in his highest efforts, he moves with a conscious and unrestrained freedom. And when was it that Milton wrote his “Paradise Lost ?” Was it when in prosperity and triumph ? No ; it was when in desertion, when the cause he had so earnestly espoused had failed, when afflicted with blindness, and under the disgrace which the world inflicts. It was in these adversities he did the glorious work. Though sightless, he lived in light. His inward eye ranged through universal nature, and his imagination shed on it brighter beams than those of the sun ; in the darkness of his outward condition, he solaced himself with great thoughts and splendid creations, and the vivid and sure hope of a bright and deathless renown. Freedom of thought, of conscience, and worship ; freedom to seek, to profess, and propagate truth, he nobly asserted and upheld. He hated all kinds of tyrannies ; but he hated especially the tyranny that fettered mind, that clipped the wings of knowledge, and that broke the intellectual and moral power of the community ; and, as he looked forward, ages of liberty dawned and rose to his view, and he felt that he was about to bequeath to remotest centuries, an inheritance which would not fade away. These examples should quicken and stimulate us in the eager pursuit of high and ever-growing attainments in knowledge and intellectual energy !

*True greatness also embraces moral goodness and beneficent action.* There may be a greatness of action arising from vast mental power, without moral goodness; but this is not true greatness. In order to constitute this, there must be goodness. Every good man may not indeed be a great man; but no man can be truly great unless he be spiritually good. The good man, in order to be truly great, must have no small measure of mental power, well cultivated and wisely regulated, as the basis of his character; and he must have great and well-sustained beneficent action as the result of the combined operation of mental power and moral goodness.

Bonaparte had a certain kind of greatness of action, the greatness which involves greatness of mental power; but he lacked moral goodness, he had not beneficent action. He assumed self-interest as the sole spring of human action. With the sword in the one hand, and bribes in the other, he was the terror, for a time, of even powerful and civilised nations. For a season, kings and peoples were alike struck down with alarm and amazement; crowns were his gifts, and submissive princes thronged around him. Thus he no doubt imagined himself the absolute master of the human mind, and of the world. But his rapacious, profligate ambition was eventually checked. Reverses came, and the close of his career evinces how vain was the lust of that greatness that would have drained the life-blood of nations to satisfy its restless cravings!

True greatness consults the best interests of the world, and promotes it in the highest degree. It scorns all meanness. It defies all peril. The soul that has it cleaves to truth and duty at whatever sacrifice. It withstands all the powers that would sever it from the cause of freedom, and purity, and religion. It reposes an unfaltering trust in God, in the darkest hour. It abounds in beneficent work. It is ever ready to be offered on the altar of country, or mankind, or sacred truth. This is the greatness that disarms hostility, puts envy to shame, attracts universal love, and does not moulder in the grave. What is all other greatness in the sight of God, or of good men, compared with

this? What! but "as the meteor light" that brightens for a little, and anon disappears. What! but

"As the rainbow painted on the cloud,"

that briefly sports its varied hues, and vanishes. What! but

"As the snow-flake in the river,  
A moment white—then melts for ever."

This is the greatness that the young ought to seek. It is not native. Whatever fits man for distinguished spiritual usefulness comes from the Supreme Intelligence. To Him it belongs to make us truly great. He gives improvement to the understanding and refinement to the heart. They are the workmanship of God.

In the highest measure of true greatness there are completeness and symmetry of character. Some are distinguished for some particular virtues, while, in regard to others, they are greatly defective. Some have ardour and boldness; but they want meekness and gentleness. Some have a vain, covetous, or suspicious temper. Others want Christian simplicity, or are subject to rashness, fickleness, and indiscretion. In true greatness, the various qualities which belong to a good character are possessed in just proportion. Some have an exact conscience in regard to one class of obligations, and are inattentive to others. They may attend to domestic duties, and yet be regardless of those which are more public, or more directly religious. In the highest degree of true greatness, firmness and gentleness, amiableness and dignity are blended. Ardour is combined with a sound judgment. Enthusiasm is without effervescence and violence. Zeal quickens reason and invention, and all the active powers. The whole energies and opportunities are fervently and constantly devoted to the spiritual and eternal benefit of man.

Examples of true greatness deserve considerate attention. Among men, Paul appears to be the chief. There is nothing in the history of the human race, with a solitary exception, that can be compared in respect of moral grandeur, to his life and the incidents by which it is distinguished. In acuteness and depth of

intellect, he is superior to all other men. How clearly he comprehends the whole of the Mosaic institutions! How full was his memory of the stories of Jewish literature and Greek philosophy! How rich in his illustrations of abstract truths! How quick his perception of character! How admirable his adaptation of topics to the prejudices of his audience, whether in a Jewish synagogue, or in the market-place of an idolatrous city! Follow him to the Areopagus in Athens. His discourse there was the noblest ever delivered on that renowned site. Greece, with her combined wisdom, could not have spoken it. But Paul is, most of all, marked by his moral grandeur. What decision of mind! The moment he was assured of the truth of Christianity, he conferred not with flesh and blood. With a force irresistible he burst through every restraint. The ties of kindred, the love of sect, deep reverence for traditional faith, were to him as the green withes with which Samson was bound. What resolution! Having embraced the gospel of Jesus Christ, he unshrinkingly adhered to it. He never stopped; he never faltered in his faith, though every new step brought new trouble, and though he clearly saw that his course was conducting him to a dreadful and inevitable martyrdom. What disinterestedness! When he embraced Christianity he appeared to be elevated, not only above the love of wealth, but above the love of fame. His ear was open only to the heavenly voice, and he went wherever he was commanded, and undertook whatever was assigned to him, although he knew that the only earthly reward he was ever likely to receive was in toil, unmeasured reproach, persecution, and death. What invincible courage! How onerous the task assigned to him! His mission was to plant Christianity in the Gentile world. How manifest the difficulty and danger involved in so doing! No such stupendous work shall be assigned to man till the last trumpet sound. To conquer the world by force of arms was but a small matter compared with what Paul undertook. The conquest of the world had been done before, and might be done again; but Paul's commission was to enlighten its darkness, cure its licentiousness, and change its religion.



The world rose in arms against him. He calmly surveyed the dangers, and went forward! The malignity of the Jew, the fury of the mob, and the tyranny of the ruler, he encountered and overcame with a strength that was never weary, and a moral heroism that was never shaken. Peril did not intimidate him. How fearlessly he descended into the arena to fight with wild beasts at Ephesus! When surrounded by infuriated and fanatical mobs, he remained unmoved. What gentleness, and tenderness, and courteousness! These spread their fresh efflorescence over the rock of his mental strength and courage. When he had gone into Greece, how ardently did he long for the coming of Timothy! In his prison at Rome, how refreshed was he by the visit of Onesiphorus! When he left the elders of Ephesus, the embraces of his weeping brethren moved him more deeply than did the prospect of bonds and imprisonment and a violent death. When he stood in the presence of Agrippa, how possessed, yet courteous! The most accomplished orator, as Coleridge indicates when he describes him as "the perfect gentleman" that any age has seen, has never approached the spirit and form of Paul's reply to Agrippa's declaration—"Almost thou persuadest me to be a Christian." "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds!" This is unequalled. The entire character of Paul rises nearer to perfection than perhaps any other truly great man that could be named. It ought, therefore, to be made a study, a model, in its proper place of careful imitation. There *are others*, however, that ought not to be overlooked. *Howard*, though inferior indeed to Paul, was, in many respects, pre-eminent: strong in intellect, pure in benevolence, energetic and beneficent in action, the greater part of his life he devoted to the alleviation of human wretchedness in every country where he travelled. In prosecuting his work of love he penetrated into dungeons "where no sunbeam enters, and no zephyr blows," and exposed himself to the infected atmosphere of hospitals and jails, to meliorate the condition of the unfortunate, and to allay the sufferings of the mournful prisoner. What indefatigableness!



Under the impulse of his exhaustless compassion, he travelled through nearly the whole of Europe ; through much of it more than once, including parts of the Turkish empire, surveying the haunts of squalor and misery, and distributing benefits to mankind. Wherever he appeared—

“ Onward to move, disease and death retire,  
And murmuring demons hate him and admire.”

At times, it may be remarked, the man of true greatness may seem to fall and sink into darkness ; but in the course of events his light is made to shine forth as noonday. In the case of the martyr Guthrie, it was difficult to discover the true patriot, as he stood in the felon's garb on the black scaffold, and to associate the gallows and the hooting rabble with the man of stern virtue and high character. But time has wrought a great change. Now, when we revert to the scenes through which he thus passed, the scaffold appears a throne, the felon's garb is changed into a robe of white, and the brand of shame into a garland of unfading virtue ; and those who put on scarlet and ermine, and wore ducal coronets, are now seen to be the real felons.

In seeking to attain to true greatness, the young should cherish *a supreme regard for truth*. The discovery of truth ought to be the great end of their study and research, and its advancement the great object of their lives. In judging of truth, they should maintain independence, and fear not to conform their opinions to the supreme standard of duty, unawed by names or sects, or the maxims of the age, or the prejudices of birth or country. They should also aim at a *high standard of excellence*. Their great pattern is the Father of lights. In this image man was created, and to this image the gospel of Christ teaches him to aspire. In the person and life of Christ, the perfection of the Godhead has been exhibited in human nature, encompassed, though sinless, by like infirmities, and subjected to like sufferings and temptations with ourselves. This model of character is wholly perfect, and ought to be assiduously and constantly imitated. The young should seek to be first in everything that is good. Why should

they be servants if they can be masters? Why remain subordinates if they can be principals? The possession of ability to move onward and upward is a call of Providence to advance in accordance with the law of righteousness. In this course there are many that will obstruct them. Jealousy, envy, malevolent affection, and immoralities will hinder them. But order, regularity, education, equity, pure religion, intelligent, loving, and earnest obedience in all things to God, as He is revealed in Jesus Christ, will greatly aid them. If they have spiritual excellence, they are guided by an omniscient eye, sustained by an almighty arm, and comforted by infinite love. Moreover, they should endeavour to get their minds well *stored with all kinds of useful knowledge*. Observation and conversation, especially if they have favourable opportunities for these, may bring, if rightly cared for, some measure of knowledge. A judicious selection of books in history, in philosophy, in poetry, and in religion, read with attention, bending their intellect with eagerness to the statements, principles, arguments, reasonings, and conclusions contained and developed in them, with regularity, method, and perseverance, avoiding aimlessness and desultoriness; with reflection and candour, weighing all that comes under their review with impartiality, not being swayed in their decisions in regard to principles by previous opinion or the dogmas of creed or sect; rejecting what appears to be wrong and pernicious, and embracing what appears to be just, true, and pure, with unreserved dependence on Divine aid and guidance; cherishing a lively and continued apprehension of their need of this for their quickening, enlightenment, and invigoration; and pleading, "Oh, send out thy light and thy truth, let them lead me," will give them the hope of attaining to true greatness. Thus only may they become acquainted with the history of ancient times, of distinguished nations and individuals, with the discoveries of science and the applications of art, and learn how to make the properties and powers of nature subservient to their advantage and pleasure, and how to apply the forces which lighten labour, protect from danger, and multiply the enjoyments of life; and how to fulfil

the great purposes of their earthly being, and realise in the end of their course glory, honour, and immortality. Thus useful knowledge, combined with spiritual worth, gives influence and dignity to the poorest, draws homage from rank, brightens the splendour of affluence, enables us to impart to fellow-men important and interesting information in reference to countries, nations, individuals, the laws and powers of nature, the fundamental principles of social life and government; to make conversation rational, agreeable, and profitable, to displace the idle talk and injurious slanders that too often prevail where little of mental culture has been experienced, and to interweave something of history, poetry, music, and sacred truth, with the harmless pastimes of the domestic hearth and the friendly meeting. Moreover, we should reflect on the glorious destiny into which true greatness emerges in the everlasting state of being. When the spirit of the truly great is perfected in purity, the material frame sinks down into the tomb, and there moulders on, reposing in Him who is "the Life," and waiting for a glorious transformation, when the endeared dust shall yet wake up its glory in the resurrection song, "Death is swallowed up in victory!" Then the spirit enters the scenes of taintless excellence and perfect bliss, the country of the angels, the land where the King of Zion is seen in His beauty. The perfection of the sainted spirit is not stationary, but admits of perpetual increase. Progression is essential to the truly great man's happiness. Were his perfection fixed, had he nothing more to know, and nothing more to enjoy, then immortality would only be the bane and burden of a being to whom all development was denied, and to whom all improvement was impossible. What an oppressive incubus would such an arrest lay upon man's faculties even now? What recoil and vexation would ever be endured if they were thus restricted, with no new experience, with no expanding prospect! What thought could conceive, what tongue could tell, the weariness that would for ever be felt! But it is not so here, and it will not be so in the final life of the truly great. In it they shall go on in endless progression, unceasingly gathering new thoughts,

expanding in capacity, collecting experience, and augmenting joy.

The young, then, should *with eagerness and constancy furnish themselves for the business and activities of this life*, as well as for the *destinies of the life to come*. Every situation demands previous consideration, previous training. Every new and detached science demands a special adaptation and training of the mind. And if so, how much more the whole of life? Who can do well what is novel, difficult, and important, without forethought, and plan, and purpose? Without this, life must be a series of perpetual mistakes, faults, and miseries. Where instinct is the sole guide, such provisions and care are not required. In its measure and sphere it is perfect. The bird constructs her nest, the spider his web, the bee her cell, and the beaver his house, as perfectly the first time as the twentieth. They are taught in no school. They are apprenticed to no master. But with man the rule of life is different. In all that pertains to art, science, literature, business, and religion, to the relations, social, rational, moral, and immortal, the young are called to exercise their reason, to think, compare, choose, weigh evidence, and determine; to fix in their minds certain great moral principles; to believe that in all events God is to be obeyed; that there is an essential distinction between sin and holiness; that sin, whatever temporal advantage and privileges it may occasionally yield, is absolutely a dreadful evil, and ought to be avoided; that judgment and conscience should always prevail over inclination; that rest, and effort, and labour are, under God, indispensable to the realisation of any good; that they must never put off till futurity what can, and ought to be done in the present; and that what should be done should be always well done; and that the future should ever predominate over the present. Thus are the young to furnish themselves for life, for the whole of life, whether brief or long, for all its situations, duties, trials, and responsibilities. Then arises, as youth passes away and manhood comes, with its race of competition for a livelihood, or wealth, or fame, or power, a grand and stately

pile of character, honourable among men, and precious in the sight of the "Prince of the kings of the earth." But, if then unfurnished with forethought, knowledge, good principles and habits, men are as defenceless as lambs with rapacious wolves, eager to devour them; they are encompassed with manifold difficulties and temptations, and they plunge into the vortex of toil and care. Ignorance, idleness, and vice can never rise to eminence and usefulness. But knowledge, energy, perseverance, and virtue may reach these, no matter how low the level from which they commence their ascent. The founder of the greatness and wealth of the Arkwright family was but a barber. Stephenson, the distinguished engineer and first constructor of railways, was originally a miner.

If any *great mistake as to the end and purpose of life, and the manner of spending it*, should, through neglect in youth, and consequent ignorance, be made, there is *usually no such thing as rectifying it*. There is no going back and beginning again. There is no living life over again. There is no repetition of the opportunity of right training. The wheels of time are not constructed to roll backward. "The dial of life does not retrograde." There is but one life and one death appointed to any man. There is only one opportunity to gird up for death, and only one to qualify for life. There is only one life in this world, and only one life in the next, for which the young, for which all ought to make the requisite preparation. Vain but painful will be the regrets of the young when, in after life, amidst broken fortunes, poverty, misery, and disconcerted schemes, they find and feel that these evils have come upon them in a great measure because in school they indulged in idleness, during their apprenticeship they loved pleasure rather than labour; in youth, and as they rose to manhood, they chose bad companions rather than good books; neglected all mental culture, and feared not God. In such circumstances the opportunity of furnishing for this world, and, in a great measure, for the next, is gone, and misery and ruin overtake the negligent. If the young indulge in a waywardness which no culture could instruct, and no discipline correct; if they

hate knowledge, and despise reproof and warning, they shall become their mother's shame, their father's grief, the disgrace of their friends, the curse of society, their own torment and dishonour. Though intended for, and obligated to promote, the well-being of society ; to act well their part, as husbands, fathers, masters, neighbours, citizens ; they fail in all the duties flowing from the relations which they may sustain, and become, " not the oaks, myrtles, and fir-trees, but the nettles, the briers, and the brambles of the land," not their country's strength, but its weakness—not its beauty, but its deformity.

Knowledge—moral excellence and real religion, are a nation's power and defence more than its statesmen, its armies, and its navies. They are its wealth more than its commerce, and its glory more than its victories. Each of the young may be linked with the destinies of a partner and family, and will thus commence a dark or bright line of human existence, which will run onward through all future generations, and be still going forward when the last trumpet shall sound. Before them lies the shoreless ocean of immortality ; for human life, with its soarings, pursuits, habits, activities, and enjoyments, is the precursor to these ever-rolling ages. They have entered upon the awful trial for eternity. As they sow, good or bad, so shall they reap. They must promptly and resolutely repel the attempts of those who would rob them of their noblest distinction, their highest dignity, their richest birthright, or induce them to neglect its earnest consideration, and allow it to fall from their minds into entire oblivion.

"What a large inheritance," as Elihu Burritt forcibly represents the matter, in his "Voice from the Forge," "have the young in this age bequeathed to them ! The accumulation of all preceding ages from beyond the deluge. In every successive age, it has absorbed the wealth of many mighty intellects. It brings down to them the greatest discoveries, events, inventions, and exploits of all preceding nations, ages, and generations. Whatever valour has won, science explored, art contrived, labour achieved, suffering produced, has come down to them. For them heroes have bled in the field, martyrs perished on the scaffold or

at the stake, philosophers studied in the closet, monarchs reigned on the throne, statesmen legislated in the senate, and travellers crossed the desert and the ocean." What an amount of benefit has nearly six thousand years conferred upon them! How varied and important are the facilities for acquiring knowledge which they now enjoy. The full benefits of the art of printing and of the revival of letters, the reformation of the sixteenth century and the revolution of the seventeenth, and of the establishment of the British empire in Asia and in Africa, civil and religious liberty in their own land, in its most unrestricted form—of Bible, missionary, tract, and other benevolent societies—are immediately shared by them. What responsibilities rest on them to whom the destinies of futurity are entrusted. The next generation and age will take their character and religion, whatever may be their kind or extent, from them. From this they cannot escape. This they cannot throw off. With vigilance and faithfulness, they should manage and fulfil the weighty trust reposed in them. In gathering and using with vigour and skill the stores of knowledge thus freely gifted to them, let them not overlook true greatness—real spiritual excellence. The secular and the sacred rightly united, and rightly employed, are their surest source of true happiness, and their most efficient instrument of power for the well-being of others—for blessing and enriching the world in the most extensive measure, and in the most enduring manner. Thus only is the world to be subjected to God in Christ—the beauties of holiness to cover every region, and the song of salvation to float on every breeze. Science by itself will not hush the deepest groans of creation. The arts by themselves will not wipe away the bitterest tears of humanity; but when they are combined in one harmonious whole with the sacred and hallowing influence of revealed truth, these great ends will be realised. 'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.'"

*Second, The results of the neglect of right personal education.* These are bad, and ought to operate as warnings, carefully



and constantly to guard against it. They involve great and manifold perils. Neglect of right personal education exposes to *scepticism,—association with corrupting and ensnaring companions,—the entertaining of the principles and teachings of immoral books,—the growth of evil passions and practices,—increase of unfitness for social duties, of external misery and dishonour, and of inward distress; and also unspeakable woe and ruin in the life to come.*

The young should earnestly revolve the perils to which the neglect of right self-training exposes. They are apt to cherish a *secret scepticism* as to the law under which, in the government of God, they are placed, being fully verified. They are ready to suppose that they may violate the law of their condition physically, mentally, and morally, and yet get on as well as those who do not. This was the original temptation with which the human race were successfully plied. "Thou shalt not die." It is the first great temptation of every individual. The law may be broken, and yet, somehow or other, it is expected that the consequences shall not arise and be entailed upon them. There are existing temptations to which the young are exposed. They have but slender experience of their power, are without established principles to resist them, and have willingness rather to entertain them. This is danger—their peculiar danger. It is not even the outward force that is so much to be dreaded as some neglect of vigilance or treachery within. A fortress may be insecure before the weakest foe, when the garrison that keeps it is unfaithful to its trust. The dangers at sea, from wind and waves, currents and rocks, are great or small, according to the sea-worthiness of the vessel, or the skill and conduct of the mariners. The fire of a candle were nothing to the moth that flies in the chamber, were it not for the prompting instinct which determines the creature to the scorching flame.

The tendency to scepticism on the invariableness of the law which regulates man's condition, arises from the weakness and vitiation of his moral nature. It grows out of the deceitfulness of the idea, that there is a long future before him, and that if he commit wrong, he will have an opportunity for retrieving the error.



Some there are who have, in early life, trampled upon many great principles of the moral law, and who, notwithstanding this, have gained wealth, and reached a high social position. The young may be ready to allege, why may not they succeed also? Others again there are with whom everything goes wrong, even though they be industrious and sober; while there is another class on whom wealth and influence bountifully flow without much exertion, and despite of many irregularities. But these are exceptional instances, and ought to afford no inducement to indulge in evil and debasing courses. There may be some also who may get on, and not be much distrusted in defiance of bad habits and vicious principles secretly cherished; yet, somehow or other, these elements of character come at length to leak out. Through life there is the trail of the serpent about them. And then those who look within, but very indistinctly, see, if at all, the workings of conscience, and do not hear the stern and awful voice it may utter, or feel the piercing throes that may grow and strengthen there. It should never be forgotten that those who may be virtuous in their habits and principles, and who yet do not outwardly succeed, have the larger share of happiness; they have the sunshine of the conscience and the heart; they have self-respect, and participate in the joy which springs from purity and goodness. The recovery of some of the vilest sinners, and the sudden conversion of some grossly wicked men, should not encourage and stimulate the young, or any others, in sin of any kind, or of any measure, to treat real religion as some gloomy and terrible necessity to which they must, some time or other, attend. For every great sinner is not transformed, and the general law is that sin is the seed of sorrow. And should any such be transformed, the bitterness of the remembrance of their past ways will interfere much with the comfort and strength of their inward and renovated life. They must want the power and peace of those whose spiritual life has been "as the morning light that shineth more and more unto the perfect day." Besides, if any among the young should continue in sinful courses under the notion that they may be changed to the better, they overlook

the law of their nature, by which they will grow worse and worse. Procrastination in such courses brings them very speedily to be "hardened through the deceitfulness of sin," to be past feeling, and to have their conscience seared as with a red-hot iron.

Moreover, when the young neglect right personal education, they are in much danger of *associating with ensnaring companions, and of imbibing the principles of immoral and infidel books*. When pride of heart, with its love of licentious freedom, has lessened the fear of God, and the restraints of His law, then evil companions, instead of being feared and shunned, will be eagerly sought. Such are profane in their conversation, loose in their moral principles, and licentious in their lives; talk contemptuously of religion, adhere not to the truth, disregard the Sabbath, indulge in gambling, lewdness, excess of all kinds, and are the pests of society. The young who neglect right self-training are apt to affiliate themselves with persons of this description; and, through their example and influence, they become more and more corrupt and resolute in ways of vice and folly. "Evil communications corrupt good manners." Their deliberate choice of such associates evinces a liking to them and their practices. When they are possessed of agreeable qualities, these serve only to disguise the poison they convey. Such a friendship has its consummation in death. The union of ignited timbers promotes their mutual burnings.

*The books* which tend, disguisedly or openly, to subvert divine revelation, to sap the foundation of morality, to confound the distinction between right and wrong, and to blaspheme Jehovah, contribute to gratify the evil likings, and to strengthen the evil habits, of those who neglect right self-training. This poisonous stream is as the ancient Lethe, whose waters bear into utter forgetfulness the ideas of responsibility, of God, and eternity. It does not, indeed, close the eye that neither slumbers nor sleeps; nor does it efface one iota of the eternal law, or retard for one hour the account to the Divine Lawgiver; but it shuts out from the wicked heart the fear of God, conceals the record of Divine love, interferes between the ruined soul and the almighty and

merciful Saviour, sets loose all the principles of human corruption, treasures up wrath against the day of wrath, and leaves nothing to a dying-bed but "the fear that hath torment." But why prefer the poisonous stream to the living waters from the heaven-opened, heaven-supplied fountain? Shall it be alleged that reading such books does not involve belief in their principles and teachings, and that all that is intended is a survey of the adversary's camp, in order to discover his weakness and to know how to drive him from his position? But who is there that will drink poison in the faith of an antidote; or wallow in the mire, because there is water to purify; or fight with an enemy who is most effectually punished by being left to himself? When such books are perused by the young, before their judgment be well informed and matured, they manifest a relish for them, condemn God's counsel and salvation, hazard much and gain nothing, even in the least demoralising among them, that is valuable in literature, in taste, or in solid learning. The young who go in this course *yield to evil passions*, which gratification inflames. The Bible—serious instruction—the useful book—the Sabbath—the sacred institutions of the house of God—association with the good and worthy—come to be contemned. Intermingled with all this may be dissoluteness, intemperance, and fraud. These are the most rapid of all the descending paths to wretchedness, crime, and ruin. Means of gratification fail. When circumstances favour, debts are contracted. Creditors in course come to clamour loudly and menacingly. Restless nights and miserable days follow. Distrust, alienation, contempt, everywhere meet them. Unlawful expedients of relief and supply may be attempted, and thus they soon come to be abandoned—"Snared in holes and hid in prison houses." They may not, indeed, at the outset determine on such a life of excess and folly as this; but myriad wrecks in view are not sufficient to deter new adventurers on these waters, while the broken and floating fragments soon disappear. There is a smoothness about the outer ring of the vortex that creates no alarm. The notion of every one that enters is, that he will change his course in due time. He supposes that he has resolution

enough to accomplish this. But vicious tendencies gather power, and are gratified. At length ruin seizes, and when it does, remorse takes ruthless and firm hold. For relief from remorse, the hapless victim hastens to excess in riot, and from excess in riot to remorse—the one accelerating the progress of the other. Social merriment and glee terminate in vexation and a living death. These evils break the staff of bread, rend the bonds of love, stupify the head, harden the heart, madden all the passions, uproot all genial feeling, peace, and quietness, and make man a prey to Satan and an heir of irremediable perdition. When the new ship is launched and equipped for the first voyage, with her sails all set and pennants flying, bearing a precious cargo and boldly cutting through the waves—every heart on board is buoyant with the hope of glory or of gain; but a tempest suddenly overtakes, and she is shattered and stranded: a faint type this of the moral wreck of a rising youth overwhelmed by the sure results of these and such vices, and fallen never to arise. Mental powers are neglected and perverted; kindly affections imbruted; reputation, honour, and comfort lost. Thus an eminent writer graphically portrays and vivifies the fascinations and the perils connected with these vices: “A party of youths start from the city where they reside to cross the lake that stretches between it and the other shore. Everything is favourable. They are young and strong. They have gotten the boat in the right direction. They know how to go. They set off. A little way on, their eye falls on a striking opening into which the waters of the lake diverge. Everything is attractive. The verdure upon the banks, and the rising hills richly wooded, and the melodies of birds and the ever-varying changes of form and aspect in the landscape, greatly engage. If they were to go direct across the lake as they intended, they would lose this enchanting scenery, so they think of going down a little way, and then returning. But they enter this beautiful opening of waters. How calm and exhilarating! They still proceed. Had they gone across the lake at first, all their strength would have been expended in the right direction. Every stroke of the oar would have carried them towards the de-

sired destination. But now they are going down and down. By and by they find themselves going faster and faster, and they cannot stop. There is a powerful impetus impelling them on. Presently they hear the roar of a cataract. They are upon the rapids, and speedily approaching the waterfall, and strength is in vain here. The physical law takes its course. They are precipitated into the abyss." So it is with many young men as they begin the course of business and activity. They may have some knowledge from domestic education and perusal of the Bible, and from other incidental means. They enter upon the morning of life. They may seem to take the first steps in the right direction; but they turn aside to vanity and folly. They think they will go a little way only in this new and devious course, and, after a while, will relinquish it and retrace their steps at last. But they go on and on till another law, operating in their nature, by which the continued gratification of evil passions and habits tends directly to augment their power into resistless predominance, renders it impossible for them to return; and nothing but the cataract of overwhelming destruction shall or can be their destination. The young should never so act as to have anything to retrieve, nor swerve from the right course. When they do so they rush into peril—*involve themselves in misery and disgrace—become morally fœtid, and socially pestiferous and injurious*, and often fall unregretted into an early and dishonoured grave. How frequently are tender and warm-affectioned mothers called to watch the last hours of their dying sons, when they know in their heart the wicked deeds which have wrought their ruin and quenched all their brightest prospects! What anguish! what remorse! what tremor these dying youths suffer! What a dismal hell within them! They die in darkness, and without well-based hope. "After death cometh the judgment." In the *world to come their souls are still burdened with guilt*, and pervaded and actuated by unsated and unholy passions, and lost irremediably and for ever!

But how different is it with the young who have been led to choose the right way, and helped to walk in it! Their course is

one of honour, influence, and happiness. Their life has in it an attraction and beauty and hallowedness. In childhood their mothers may have breathed into their heart religion, faith, and fear. They have grown up into youth and manhood rightly trained and furnished for the duties and activities of the present state, and with the fear of God and the love of holiness. To a marked extent they are preserved amid all the fascinations and malign influences that may surround them from the pollutions that are in the world through lust. If many years are allotted to them, they still walk with God; and honours thicken on them. Youth and manhood bow with reverence and affection before them. They become as mellowed fruit. They gather meetness for the perfect and everlasting life. Though not as yet complete, yet how comparatively pure—how influential and peaceful! How desirable to live such a life as this! “Mark the perfect, and behold the upright; for the end of that man is peace.”

“Thrice-welcome Death!

That, after many a painful bleeding step,  
Conducts us to our home, and lands us safe  
On the long-wish'd-for shore. Prodigious change!  
Our bane turn'd to a blessing! Death, disarm'd,  
Loses his fellness quite. All thanks to Him  
Who scourged the venom out! Sure the last end  
Of the good man is peace! How calm his exit!  
Night dews fall not more gently to the ground,  
Nor weary, worn-out winds expire so soft.

THE END.

# INDEX.

*Under the sub-division of Chapters the references in the Index are to all the topics discussed in the work: to the direct commandments and warnings respecting them in the Word of God: to the opinions expressed upon these subjects by ancient and modern authors, and to the facts employed to illustrate their views. The Index has been carried more into detail than is necessary, except for readers in Mechanics' and other public Libraries, whose time is frequently limited.*

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